

The Adventist Review and Sabbath Herald

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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JESUS IS COMING AGAIN.

JESUS our Saviour is coming again,
Not as he once came, in sorrow and pain,
But joyful, with honor, with power, with might,
To clothe his own children with garments of white.

Those sleeping in Jesus awake and arise,
And God wipes away all the tears from their eyes.
His morning dispels all the shadows of night,
So our Jesus is coming, our sun and delight.

The redeemed are rejoicing; they shout and they sing,
Giving honor and glory to Jesus their King.
God's dealings with us, his mysterious way,
In the splendor of heaven shine clear as the day.

Many saints of the Lord, here despised and unknown,—
In garrets and cellars, forsaken, alone,—
With the hundred and forty-four thousand they stand,
Having bright golden harps and green palms in their hands.

I watch for this morning, the dawn of the day
When Jesus is coming in glorious array;
When the good and the faithful are never to part,
But are resting for aye on our dear Saviour's heart.
Lord Jesus, my hope and my faith are in thee;
Help me that in heaven thy face I may see.

—John H. Ricken, in *Christian Herald*.

Our Contributors.

"Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

CHRISTIANS TO BE COLABORERS WITH GOD.

BY MRS. E. G. WHITE.

THERE is no respect of persons with God. Those who have the largest responsibilities are under the most sacred obligations to be the most Christlike in spirit, word, and action, and to manifest tenderness toward all, especially toward those who do not feel that they are important personages. Let there be no putting forth of the finger and speaking vanity, no word spoken that will depreciate or condemn another. It is important work to deal with human minds. Man is God's property, and angels are looking with intense interest to see how man will deal with his fellow man. When heavenly intelligences see those who claim to be the sons and daughters of God putting forth Christlike efforts to help the erring, manifesting a tender, sympathetic spirit for the repentant and the fallen, angels press close to them, and bring to their remembrance the very words that will soothe and uplift the soul. Holy angels are on the track of every one of us. We are not to despise the least of God's little ones, not to exact hom-

age from any one toward ourselves. The angels are all ministering spirits sent forth to minister to those who shall be heirs of salvation. Shall we be privileged to co-operate with heavenly intelligences? Will God accept us as light-bearers to the world?

Jesus Christ has taken the position of one who came to seek and to save that which is lost, and he has exalted the world inasmuch as he died to redeem it, to bring back the one lost sheep to the fold. Jesus has given his precious life, his personal attention, to the least of God's little ones; and angels that excel in strength encamp round about them that fear God. Then let us be upon our guard, and never permit one contemptuous thought to occupy the mind in regard to one of the little ones of God. We should look after the erring with solicitude, and speak encouraging words to the fallen, and fear lest by some unwise action we shall turn them away from the pitying Saviour.

Those who love Jesus will love those for whom Christ died. If many of the sinners that are around us had received the light which has blessed us, they would have rejoiced in the truth, and have been in advance of many that have had a long experience and great advantages. Take these lost sheep as your special burden, and watch for souls as they that must give an account. Draw not a glance to yourself, but cry with earnest, heartfelt interest, "Behold the Lamb of God, which taketh away the sin of the world." This is the Christian's message to the world. This is the effective argument. Encourage your heart to put forth earnest endeavors to induce perishing souls to fix their eyes upon Him who was uplifted upon the cross; and remember that as you do this, unseen angels are flashing the light of truth into the mind, and impressing it upon the heart, and leading the soul to believe in Jesus. The sinner is enabled to see Jesus as he is,—full of compassion, pity, and love,—and he exclaims, "Thy gentleness hath made me great."

Jesus would impress upon the hearts and minds of his disciples the value of the human soul. He demands co-operation on the part of his followers in rescuing lost sinners. There is one lost sheep, the very least that could be numbered; and yet he represents the shepherd as leaving the ninety and nine, and going into the mountains to seek that one lost wanderer. Then why is it that the sons and daughters of God are so cold of heart, so indifferent to the souls that are perishing around them? Why is it that the members of the church are so willing to let the whole burden rest upon the shoulders of the minister? How great a mistake is this, since every subject of grace is to have a part to act in saving those that are lost. To every man Christ has given his work, and personal efforts must be put forth to save the perishing. The worker must be much in secret prayer; for this work requires great wisdom in the science of saving souls. Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He said also to his disciples, "Ye are the light of the world." He made the church the depository of sacred truth. He left his church a

stewardship of sacred truth, and it is the work of the church to carry forward his mission of saving the world. He is the Sun of Righteousness, who is to impart bright rays to his followers; and they, in turn, are to shed his light upon others. They are to be his representatives to the world. Believing in Christ as their personal Saviour, they take up the work where he left it. "Without me ye can do nothing," said Christ; but with him we can do all things. There is a large, a very large number of straying and lost sheep that have perished in the wild deserts of sin, simply because no one went after them, to search for them and to bring them back to the fold. Jesus uses the illustration of a lost sheep to show the need of seeking after those who have wandered from him; for a sheep once lost will never find its way back to the fold without help. It must be sought for, it must be carried back to the fold.

All heaven is interested in the work of saving the lost. Angels watch with intense interest to see who will leave the ninety and nine, and go out in tempest and storm and rain into the wild desert to seek the lost sheep. The lost are all around us, perishing and sadly neglected. But they are of value to God, the purchase of the blood of Christ. "And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

The world's Redeemer said, "My Father worketh hitherto, and I work. . . . The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." In the same way the disciples of Christ work the works of Christ, copying the example of their Master. Jesus commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." This commission rests upon every one who claims to believe in Jesus Christ. We are to seek to save those that are lost. We are to search for the one lost sheep, and bring him back to the fold; and this represents personal effort.

A church may be composed of those who are intelligent, well educated, and wealthy, and to the world it may appear to be a strong church; but if its members are not men and women who walk humbly with God, they are stumbling-blocks to sinners; for they direct the feet into false paths, and do not shine by reflecting the bright beams of the Sun of Righteousness. They may have an appearance of shining, like an iceberg in the sun; but they do not shine with the rays of Heaven. Then there may be another church composed of men and women who have not been educated in the colleges, and who have no wealth or worldly honor, yet they feel the sacred responsibility that rests upon them, and they shine as burning lights for the Master. Wherever they go, they shed light, and diffuse a heavenly atmosphere. They go forth to seek the lost sheep. They feel that it is a great privilege to deny self, to lift up the cross, and to be partakers of the divine energy. The influence of these workers goes up to God as a sweet

aroma. The true worker for God wrestles with God in prayer, and puts intense earnestness into the work of saving lost souls. He does not seek to exalt self by word or deed, but simply seeks to win souls. God pronounces the purest, the meekest, the most childlike Christian, the best worker for him, the mightiest in labor for souls. Heavenly intelligences can work with the man or woman who will not absorb the glory to himself, but who will be willing that all the glory shall redound to the honor of God. It is the man who most feels his need of divine wisdom, the man who pleads for heavenly power, that will go forth from communion with Christ, to hold converse with souls perishing in their sins; and because he is anointed with the Spirit of the Lord, he will be successful where the learned minister may have failed. God has given lessons that are all-important in regard to the duty of every disciple. Not one need be in darkness; for it is evident that every Christian is to be a living epistle, known and read of all men.

Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker, seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work on earth is to seek and to save those who are lost, for whom Christ has paid the infinite price of his own blood. Every one is to do active service, and if those who have been blessed with light do not diffuse light to others, they will lose the rich grace which has been bestowed upon them, because they neglect a sacred duty plainly marked out in the word of God. As the light of the unfaithful one diminishes, his own soul is brought into peril; and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold.

God depends upon you, the human agent, to fulfil your duty to the best of your ability, and he himself will give the increase. If human agents would but co-operate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them, and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them: "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The Lord has promised that where two or three are met together in his name, there will he be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need that several Christians meet together, and unite with earnestness their petitions to God. In these small companies Jesus is present, the love of souls is deepened in the heart, and the Spirit puts forth its mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless are formal ceremonies, and strove to impress upon his disciples that the Holy Spirit must enlighten, renew, and sanctify the soul.

SOME PRECIOUS PROMISES.

BY L. W. FELTER.
(Memphis, Mo.)

"WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." Eph. 1:15-17.

God desires that our knowledge of him may be continually on the increase, and that we may ever be receiving new revelations of his character, knowing for ourselves that he is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." How effectually this would stop forever all creed-making, which is, in effect, saying, "We have learned all that it is necessary to know of God."

"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1:18. Many say, "I cannot understand the Bible;" but does not the Spirit pray that we may understand? Then if we "will to do his will," shall we not "know of the doctrine"? But notice: "That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." It is not the glory of our inheritance, but of his. The glory of redeeming from a race of rebels a people for his name, to fulfil his purpose in creation: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." "And what is the exceeding greatness of his power to us ward, . . . which he wrought in Christ, when he raised him from the dead." What a comfort to know that the same power that raised Jesus to life is at our command to raise us above the things of this world, and to keep us from being taken captive by the enemy of our souls. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

DELIVERANCE FROM A SCOURGE.

BY LOIS A. CALKINS.
(State Center, Ia.)

[The following article appeared in the June number of the *Home Missionary*. Several have requested its insertion in the REVIEW for a more extensive reading.]

Many remember the great grasshopper scourge which prevailed in some of the Western States over twenty years ago. My people lived at Chain Lakes, Martin Co., Minn. I do not remember the exact time when the grasshoppers came, but I think it was in August. We were returning home from meeting on the Sabbath, and when about half way home, we saw the grasshoppers. We had never seen so many before; we were soon surrounded by them, and could go nowhere without coming in contact with them. They destroyed much of the grain that year, and deposited their eggs very thickly for many miles around. A bounty was offered, and large machines were used for their destruction, and thousands of bushels were destroyed in this way; but this did not seem to diminish them.

My father was an old man in very feeble health; mother was not strong, and I had two little brothers. My health was also very poor; and our income was small. Still, we were not discouraged; we studied the Bible, and believed that the promises of God were the same to us in these last days as they were to his people in olden times, and we laid the matter before him. We told him how we were situated, and asked him to bless us in planting a garden, and to protect it from the grasshoppers; and we believed he would do it. We knew that he was the same God yesterday, to-day, and forever, and that his promises were sure; they could not fail. We had known them to be verified many times. We loved the Lord, and we knew that he loved us.

In the spring when the grasshoppers hatched

out, they covered a large portion of our small garden spot. To all outward appearance, it would be useless to plant a garden there. However, we had the ground prepared, and planted our garden, trusting in the Lord to protect from the grasshoppers. When the seeds came up, there were no grasshoppers in our garden, and the vegetables grew rapidly. When the grasshoppers were full grown, in the time of day when they hopped and flew, it sounded like the fast falling of hail all around and over the garden; and in the time of day when they were quiet, they were in great heaps around the garden.

When I went into the garden, and saw everything growing so thriftily, exceeding everything I had ever seen or heard of, and the grasshoppers so very thick around it, and knew that everything else was destroyed for many miles around by them, it seemed almost like holy ground. I could not but think what a kind heavenly Father we have, and how utterly unworthy we are of his favors.

The first of May our early onions were ready for use; and while other pieplant was eaten down into the roots, ours was uncommonly large and thrifty. At this time the elder of our church and his wife came to visit us, and pray with us. Before they went home, mother pulled some onions and pieplant for them. The brother said, "No, Mother Calkins, I cannot take your onions, and my advice to you is to pull and eat them as fast as you can, for the grasshoppers will surely take them." But we told him we did not believe the grasshoppers would destroy our garden; we believed the Lord would protect it. He answered, "No; it is impossible; they take everything, everywhere."

We planted a small patch of beets for the cows, and expected only a few, according to the general yield, yet we had over fifty bushels. We had three single squash-vines, two of which had been transplanted, and from these three vines, we raised eighty-three nice, large squashes. They were much larger than the Hubbard squashes. Our garden yielded everything else accordingly. It seemed to us that the ground had surely brought forth its increase. Forty of the squashes we put into the cellar, and they lasted until the spring, and not a rotten spot came upon one of them. People came eight miles to buy of us, and though our garden was very small, we sold fifteen dollars' worth of vegetables from it, at the usual price, and gave some to our neighbors, and had our cellar well filled.

When people came to buy of us, they wondered at the abundant yield, in the midst of the grasshoppers. Even those who were not Christians, when they saw our garden, would exclaim, "How you are blessed!"

It was for no good thing that we had done, but through the abundant love and goodness of God, who is "great in goodness, and good in greatness." We took the Lord at his word; we believed he would do as he had promised, and he did not disappoint us. I am sure it grieves the Lord when we disbelieve him. I believe the Lord is willing, and more than willing, to give us such things as we need, if we ask him. He says he will do more for us, if we trust him, than we can ask or even think. We asked a blessing; the Lord gave us sevenfold.

We had just begun to pay tithes, it being the first time we had ever heard anything on the tithing system, and had not noticed what the Lord says in Mal. 3:8-11: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the de-

for your sakes, and he shall not destroy the fruits of your ground." In this, the Lord fulfilled his promise, and if we love and trust him, he will do greater things for us than this. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

TREES BY THE RIVERS. PS. 1:3.

BY MARCUS L. CARPENTER.

(Frenont, Mich.)

Down by the river's side,
The thrifty arbors grow,
With branches spreading far and wide,
And leaves of fairest show.

In sultry summer's day,
They cast a cooling shade;
And there the flocks in quiet lay
And peaceful pasture made.

Deep into earth they send
Full many a spreading root;
In autumn, low their branches bend
With rich, delicious fruit.

In this a type behold
Of those God's law who prize,
Souls disciplined, and ever bold
To meet the storms that rise.

THE LORD'S DAY OF REV. 1:10.

This is the Seventh-day Sabbath, and not Sunday nor the Day of Judgment.

BY ELDER D. T. BOURDEAU.

(Marinette, Wis.)

"I WAS in the Spirit on the Lord's day." Rev. 1:10. This text shows that there is a day under this dispensation that belongs to the Lord; and the Scriptural fact that there is now a day that belongs to the Lord, involves the obligation to consecrate a day unto the Lord, just as the fact that the time of a servant belongs to his master, tells that servant to employ the time at his disposition, not in doing his own work, but in doing the work of his master. And the simple declaration, "I was in the Spirit on the Lord's day," is a complete refutation of the doctrine which teaches that there is no Sabbath under the new covenant.

Rev. 1:10 does not say which day of the week is the Lord's day. Are we left in ignorance on this subject? Will the Bible fail us on a subject of this kind,—on a subject with which an important duty is connected,—after having asserted its sufficiency to make us "wise unto salvation," and "perfect, thoroughly furnished unto all good works"? 2 Tim. 3:15-17. This is inadmissible.

Rev. 1:10 speaks of a particular day, of a day preceded by the definite article "the." It is "the Lord's day," and not a Lord's day, nor one of two Lord's days, as though there were two Sabbaths under the new covenant, so that when we have found one Lord's day in the Bible, we have found the very day referred to by the beloved apostle. Which day, then, is the Lord's day? Is it the first day of the week? Does the Lord ever claim that day as his own in Holy Writ?—Never. Is that day ever qualified by an expression in the Bible denoting that it belongs to the Lord?—No. What right, then, has any man to call it the Lord's day? Does man's calling that day the Lord's day make it so? Would simply calling you the Lord Jesus Christ make you that exalted and ever-blessed personage?

The word tells us which day is the Lord's day. It is the day that God reserved in Eden and before the fall, by sanctifying the seventh day because that in it he had rested from his works (Gen. 2:1-3), and that he claims as his own in his immutable law: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10. It is the day that God himself calls "the holy Sabbath unto the Lord" (Ex. 16:23), "the Sabbath of rest,

holy to the Lord" (Ex. 31:15), "my holy day," "the holy of the Lord." Isa. 58:13. It is the day before "the first day of the week," the day before the one on which our divine Lord was raised from the dead (Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1), and of which Jesus Christ, the Creator of all things and consequently the author of the Sabbath, calls himself "the Lord." John 1:1-3; Col. 1:15-17; Gen. 2:1-3.

By the declaration, "I was in the Spirit on the Lord's day," John does not design to convey the idea that he was in the Spirit in the then long future day of the Lord, a period of more than one thousand years. The tenses of the verbs used, the literality of circumstances presented, together with the fact that the beloved apostle is speaking in a purely historical portion of the Apocalypse, are completely subversive of this theory. The apostle says, "I John . . . was on the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Rev. 1:9, 10. If by "the Lord's day" is here meant the long future day of the Lord, a period of more than one thousand years, then most assuredly John was in the isle of Patmos more than one thousand years; for if words mean anything, he was in the isle of Patmos at least during the very day on which he was in the Spirit and received the apocalypse.

The words, "I was in the Spirit," denote the enjoyment of more than an ordinary measure of the Spirit of God. They mean a baptism in that Spirit. They mean more than this,—they mean *going in* and *being in* vision. For John received the Revelation when in vision; and to be in vision, he had to go into vision; and his going into vision and being in vision are embraced in the expression, "I was in the Spirit."

Did this, as a part of John's experience in exile,—for it was during a part of the time that he was in exile in the isle of Patmos that he was in the Spirit and received the Revelation,—occur in the then long future day of the Lord? This day embraced a period of one thousand years, whose commencement is marked by the resurrection of the righteous dead at Christ's second coming, and whose termination is indicated by the resurrection of the wicked dead, and during which the wicked will be judged. It also embraces a brief period at the close of human probation and just before Christ's second coming, during which God's awful judgments, consisting of seven fearful plagues, shall fall on the wicked of the last generation, and another brief period immediately after the close of the thousand years, in which (the brief period) still greater judgments shall be inflicted on all the wicked of all ages. See Rev. 20:4 (last clause), 5; 1 Cor. 15:22, 23; 1 Thess. 4:16; 1 Cor. 4:5; 6:1-3; Matt. 19:28; 1 Thess. 5:2, 3; Isa. 13:6, 9; Joel 1:15; Zeph. 1:14-18; 2:1-3; Matt. 24:37-39; Rev. 14:9-14; 15:1, 16; 15:8; 22:10-12; 20:7-9; 2 Peter 3:7-13; Mal. 4:1-3, etc.

The idea that what occurred as indicated in Rev. 1:9, 10, took place in the long day of the Lord here described, would be unreasonable, self-contradictory, preposterous. It would involve the Herculean task of establishing at least one of the following propositions: (1) That past events are future, and have not yet transpired; or (2) that the past and the future are one and the same tense, notwithstanding the fact that they have hitherto been held as distinct tenses; or (3) that there are no such tenses as the past and the future, which must be replaced by another tense, in which case we would be limited to the very, very brief present, and would necessarily have to conclude that a sure end is immediately coming to time, to events, to all created things, to history, and to God himself!

Here the "Lord's day" is an expression found in a historical portion of the Bible, which, like other historical portions of the Holy Scriptures,

is written in plain and comprehensible language,—in language dealing in facts, in events accomplished, and in literal things. Observe that no symbols or figures are used in Rev. 1:9, 10. One very important feature of history which is to be handed down to posterity, is that it be expressed in the simplest and most intelligible language, that those for whose benefit it is intended may readily take in its meaning, and not go astray from having to canvass a field of uncertainty; and when God causes history to be written, he will, of course, characterize it with this essential qualification. Consequently when John, actuated by the Spirit of God, uses the expression, "Lord's day," to denote a period of time in which he received the revelation, he simply means a period of twenty-four hours belonging to the Lord, and nothing else; otherwise we might as well say that this beloved apostle was not in the literal isle of Patmos when he received the revelation, but was somewhere else.

And on the same principle, who can say that John was really a companion of those who were "in tribulation" and needed "patience" (same passage)? Who knows whether the churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, mentioned by John further on in the same chapter, ever had a real existence? So of Asia, in which those churches are said to have been located. According to this way of interpreting the Bible, the Lord of glory described a little further on in chapter 1 may be some symbolic or imaginary personage,—a personage entirely different from the one of whom John speaks. And were we to follow this principle, how could we help arriving at the conclusion that God does not mean what he says in the Bible, and that the Bible is made up of ambiguous, paradoxical incongruities which are only designed to confuse and disgust its readers? Away with such a thought concerning God and the book of God!

(To be continued.)

FRAGMENTS.

BY PHILIP GIDDINGS.

(British Guiana.)

WE owe it, first, to ourselves to *be* good; secondly, to our neighbors to *do* good.

THE industrious is hard at work, but the lazy thinks work hard at him.

SOME men will not go to work nor suffer work to come to them.

IT is not good for *man* to be alone. Let him marry *work*, and thus coupled in industrious wedlock, they twain shall become one—*workman*.

"NOTHING like trying!" This is often truer than we mean. Our trying should be like something, and then it will accomplish something; for like begets like.

IT is an oyster, among the lowest of sea-creatures, that produces the precious gem, pearl. A man's worth is his work; and accordingly should be valued. Matt. 16:27.

"AND Isaac went out to meditate in the field at eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming." Gen. 24:63. We see our best thought-visions by meditation. In the noise of company we are distracted from our inner selves. In the haste and heat of the day we do not consider; and the very word "consider" means "with stars" (*con*, with; *sidera*, stars), which appear at evening.

IT is away from men,—alone in the field at eventide when we lift up our eyes,—that we see our heart's love and soul's desire. It is away from the multitude up into the high mountain apart, where He shows the transfiguration glory. Blessed be the solitude, when all other sounds are hushed save his still, small voice; when we see no other form save Jesus only; when earth's ephemerals are lost in the meditation of Heaven's eternals.

Special Mention.

THE REPUBLICAN PLATFORM.

A POLITICAL platform is so called because it is supposed to be the enunciation of principles upon which the party stands, and for which it will contend. In making the platform the finest distinctions have to be made, or else it might appear that there was no real issue after all between the parties so earnestly contending for the mastery. In such a case a fine line of divergence, and a big dust kicked up over it, generally succeed in making the people of the party believe that it is a very important point.

The platform adopted by the Republican party at St. Louis, however, is generally very plain and easy to be understood. The main points in the platform relate to tariff, reciprocity, finances, foreign policy, embracing the Monroe doctrine, the Cuban issue, the navy, and a few other things of minor importance. As might be expected, the tariff, or in other words, the policy of protection, was the first point made in the platform. The Republican party stands for a high tariff. In the present condition of the country, the Wilson tariff, now in operation, does not furnish enough revenue to carry on the business of the government, to say nothing of the liquidation of the public debt; and for some time the government has been going in debt. The platform charges this depression of business to the low tariff, and pledges the party to such changes as shall increase the revenue, both to benefit the government and the American manufacturer as well. The question in dispute between the Republican party and the other parties upon the tariff, seems likely to be that the other parties will assert that a change of the national system of finance would so increase business as to furnish enough revenue without higher duties,—that the money question, not the tariff, is at the bottom of our financial woes.

Upon the financial question the party has taken ground that is somewhat new. The platform of 1892 contained this statement: "The American people, from tradition and interest, favor bimetalism; and the Republican party demands the use of both gold and silver as standard money," etc. This could mean nothing else than that silver as well as gold should be the basis of our monetary system. Both were to be "standard money." Now, fearing the silver element, the new platform expressly declares the party opposed to the free coinage of silver, and declares that the "existing gold standard must be preserved."

It is well known, however, that the framing of this part of the platform was the most difficult task the Committee on Resolutions had to perform, and it is understood that Mr. Mc Kinley was opposed to the use of the word "gold" in the platform; but the majority of the delegates favored the present single gold standard, and they felt themselves, under the circumstances, obliged to say so in the platform. On this very important subject the Republican party is in harmony with Mr. Cleveland and the present Democratic administration. Thirty-four Republican silver delegates, led by Senator Teller, of Colorado, refused to be governed by the majority of the delegates, and left the convention. There were one hundred and five delegates who opposed this financial plank. If the Democratic party at its convention soon to be held in Chicago

shall take issue with the Republican party upon the financial question, and advocate the free coinage of silver as standard money, the money question will be the chief issue of the campaign between these two parties. The platform further declares for a vigorous foreign policy, the maintenance of the Monroe doctrine, even to the assistance of any weak American power which may appeal to this country for help, and the increase and development of our navy. There was also a sop thrown to the temperance cause and to the "women folks."

One expression in the platform will cause a very unpleasant sensation in Europe, and also to our neighbor, the Dominion of Canada. The following is the expression referred to, and comes in immediately after the statement of the Monroe doctrine: "We hopefully look forward to the eventual withdrawal of the European powers from this hemisphere, and to the ultimate union of all the English-speaking part of the continent by the free consent of its inhabitants." This statement simply means that the party hopes, and evidently expects, that France, Spain, and England will relinquish all their American possessions; and that Canada will be joined to the United States as separate States of the American Republic. This is serving a notice on England, France, and Spain to quit; and it can not fail to intensify the sympathy of France for Spain in the Cuban conflict. Then again, the reference to the English-speaking people's all coming into "ultimate union" will be regarded by Canadians generally as a gratuitous and studied insult to them; and it could hardly be expected that they could look upon it otherwise. As a specimen of gigantic and unexampled Jingoism, it cannot be surpassed. The convention entirely mistakes the feelings of the Canadian people, and the Canadians will probably respond by saying that they also favor "ultimate union" of all the English-speaking people of this continent on the ground of the recognized sovereignty of England over the whole of the United States! This expression was probably inserted in the platform to "fire the American heart," but it was entirely unnecessary, and it will surely fire hearts outside of America, and be productive of great evil. The other parties will not fail to see this mistake and guard against it. But the platform is made, and upon it a political fight of unusual intensity may be expected.

M. E. KELLOGG.

GREAT EMPIRE AT STAKE.

FROM the Omaha *World-Herald* of June 14, 1896, I clip the following extract:—

REBELLION IN CRETE MAY CHANGE THE APPEARANCE OF EUROPE'S MAP.

IF THE ISLANDERS ARE SUCCESSFUL, IT MAY CAUSE THE DISMEMBERMENT OF TURKEY.

There is a little island in the Mediterranean, at the mouth of the Ægean Sea, inhabited by a bold and warlike people who are five hundred years behind the rest of the world in the matter of progression. On the south side the island is inaccessible because of great mountains whose flat walls seem to rise out of the sea.

This island is sometimes called Candia, but more often it is spoken of as Crete. Just now it is of supreme interest to the statesmen and warriors of Europe. It is believed that this little island will be the starting-point of the long-threatened European strife, the first step of which will be the dismemberment of the Ottoman empire. If each of the great powers does not get what it deems its fair share of Turkish territory, there will be more wars, and Europe will be aflame.

At the present time there is an insurrection in Crete, and the natives are fighting to sever the bonds which have tied them to the Turk for more than three hundred years. Their grievances are much on the same

line as those which are prompting the Cubans to make such a bitter struggle for freedom; but the outrages suffered by the Cretans are a hundred times worse than those of the Cubans. Spain is cruel, but words fail to picture the villainy of the Turk. What he has done in Armenia he would like to do in Crete, but the people are too warlike for him.

There is a native population on the island of more than two hundred and fifty thousand, and over four fifths of these are Christians, belonging to the Greek Church. Ever since the Turks invaded and conquered the island in 1669, the Cretans have been fighting and planning for their liberty. Greece has always been in the back of these efforts, as the islanders are Greeks, speak Greek, and properly belong to Greece. Volunteers from Greece have taken part in every insurrection, and Greek money has always supplied the sinews of war. Eventually, when the yoke of the Turk has been shaken off, Crete will be annexed to Greece.

Should the Cretans get the upper hand of the Turk in the present conflict, no European power would have the hardihood to interfere in behalf of the Turk while the recent Armenian massacres are so fresh in the mind of the world. In fact, many of the powers would like to see the Cretans succeed; for Turkish defeat would mean the immediate dismemberment of the Ottoman empire. Sooner or later the latter must happen; and as long as it is in abeyance, all the powers are suspicious of every move made by any one of them. With the question of the division of the Ottoman empire disposed of, the war clouds which have been hovering over Europe for the past five or six years would be cleared away. Nearly all of the officially inspired newspapers of the European capitals agree that the breaking up of the Turkish empire will begin with the separation of Crete from Turkey.

Some of these papers have accused England of inciting the Cretans in the present rebellion. It is easy to understand why this should be true, as England was sadly outwitted by Russia when the fleets of the power were stationed in the Bosphorus during the height of the Armenian troubles. Russia now has Turkey practically under her thumb,—a condition which adds greatly to her power. England has long been jealous of Russia; but if the integrity of Turkey were broken, it would go a long way toward evening up scores between the Lion and the Bear.

From the foregoing it appears that matters of grave importance are on the very eve of accomplishment, and that the time for the "dismemberment" of Turkey has about come, when "the Lion shall come to his end, and none shall help him." When "statesmen and warriors" can see these things coming which bring to view the fulfillment of the last prophetic events of this world's history, certainly we should be watching with unabating interest the signs of the times.

"Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? is creation
Groaning for her latter day?"

J. H. ROGERS.

INDIA: A BICYCLE STOPS THE IDOL CAR.

IN the report of the Arcot mission, India, there is an amusing account given by Rev. L. R. Scudder, of an evangelistic tour in which a bicycle played an important part. At the town of Vallemallai, there was in progress a heathen festival at which a crowd of people were trying to draw through the sand a huge car containing the idol, but all their efforts seemed fruitless. Just at this time Mr. Chamberlain went by on his bicycle. We quote from Mr. Scudder:—

"The temple authorities were doing their best to urge the people to greater efforts, but they no sooner caught sight of Mr. Chamberlain on his bicycle than they dropped the chains and crowded about him. We went off to one side, drawing the people after us, and had large audiences to listen to the word. This made the officials very much provoked, and they did their best to drive the people away from us. But we were good-natured, and the people were curious, and would not respond to the efforts to provoke a disturbance, and we spent the afternoon preaching to large audiences. The car did not move that night, and on our return next morning it was in the same spot. Again the bicycle proved a

onger attraction than the idol car, and we were surrounded with a large crowd. This time the temple authorities began to treat with us. They said we were preventing them from drawing their car. We answered that we compelled none to come. They could all go and draw the car if they wished. Then they admitted that the little bicycle was more of an attraction than the huge car. And they said that by staying there we were preventing them from moving the car.

"We answered that we did not come there to prevent them from drawing the car, but we had come to tell them of a better way of salvation through a living God, and that if they would give us an uninterrupted audience, we would say and depart. They agreed to our terms, and we again preached to a very attentive crowd the unsearchable riches of Christ. We parted from them in good nature, and shortly afterward the car moved on its way. We hope that the time will come soon when our preaching will stop the wheels of that car, not temporarily, but permanently, by drawing the people away to Him who was 'lifted up.'—*Missionary Herald*.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

THE ART OF CANNING.

A FEW years ago the housewife depended upon one of two methods for preserving perishable articles of food for winter use—drying or pickling. Moisture is an essential condition for decay. This removed, the substance remains in an unchanged state. But the process of evaporation nearly always interferes more or less with the flavor of the articles; and in restoring the moisture it is extremely difficult to put it back just where it was originally. Therefore drying is not altogether a satisfactory method of preserving fruits and vegetables.

Pickling is the process of saturating perishable articles with an antiseptic element. For this purpose sugar, salt, vinegar, alcohol, etc., were employed. This process is open to serious objections. The objects are rendered very indigestible. Their natural structure and flavor are largely destroyed, and the preservatives are in each instance deleterious articles of diet. Of the whole class of pickles, from a cow to a cucumber, it may be said that they are a pernicious lot, and unfit for food.

Some use sour pickles for their appetite, under a very mistaken impression that their acids are necessary for the stomach. If the stomach becomes foul with bile or wanting in acids, it is far better to supply the defect in some other way than by goading it to activity with fermented acids or fiery condiments. Nature provides, in various fruits, acids and subacids which in many cases may become helpful in poor digestion. Let the days of pickles be bygones.

In recent years the art of canning has been brought to the front. In order to preserve the most delicate fruits or vegetables, it is only necessary to destroy the germs of fermentation connected with them, and then carefully to exclude all other germs from them. They will then remain in that condition indefinitely. For this purpose, boiling does the first, and then enclosing in clean glass cans while hot will do the second. By this process green peas, green corn, tomatoes, squash, pumpkin, and all fruits may be prepared and eaten at any season of the year, with the same flavor and freshness that they have when put up.

Many will say that they have not the cans. True, this is a difficulty, but not as great as it

may appear. They may be accumulated from year to year until a sufficient stock is gathered. The cost of cans is largely made up in the cheapness of the produce. It is economy to buy when the market is well supplied. Thus, much will be saved. A family can well afford to spare some other article in order to provide the necessary cans for preserving their winter's food. A good stock of fruit cans is of more value than a cow. It does not cost as much to fill them, and they give that which is better than milk and butter, and there is no danger of their dying.

T.

THE DOCTOR AND HIS PATIENTS.

FROM SANITARIUM PARLOR TALKS BY

J. H. KELLOGG, M. D.

(Reported by David Paulson, M. D.)

Question.—Is tuberculosis of the lungs the only form in which the disease is contagious?

Answer.—No; tuberculosis is contagious in a variety of ways; it is only necessary for the germs to be applied to any raw surface in order for inoculation and contagion to take place. For example, if a small quantity of the sputum of a consumptive be put in beef tea, and allowed to grow for a short time under the proper temperature, which is the same as that of the body, and afterward a little of that culture injected with a hypodermic syringe under the skin of an animal, it will be infected with the germs of tuberculosis.

Tuberculosis is contracted in various ways; the large glands are supposed to become tuberculous through disease of the throat, the tonsils, or the nasal cavity; and cases are on record in which the disease has been introduced through decaying teeth. Any place upon the surface which is abraded, or from which the mucous membrane or the skin has been removed, may be a door for the entrance of tubercular germs.

Q.—What is a cure for gas in the stomach caused by acid fermentation? I am troubled with a very large amount of HCl. Please describe, in detail, the diet for such a case.

A.—Here is a case of hyperpepsia, with acid fermentation, one of the very worst kind of cases. A person so afflicted will suffer the greatest amount of trouble that is possible in this direction—first, from hydrochloric acid, and second from fermentation. There will be soreness, eructations, distention of the stomach with gas, and sudden palpitation of the stomach; often nervous headache and pain in the back, and especially pain between the shoulders and in various parts of the body.

The patient should avoid the cause of fermentation, taking food which will not excite the production of an excessive quantity of hydrochloric acid. He should give the stomach plenty of good food, which is not of an irritating nature, and will not remain in the stomach for a long time. The stomach must be given food which is easy to dissolve, and only that amount of nitrogenous food which is necessary to excite it to the production of the proper amount of hydrochloric acid. Foods which will not easily ferment should also be selected. These will be, first, those which are easily disintegrated; for instance, boiled rice. The starch of rice is much more easily digested than any other starch. The most difficult starches to digest are vegetable starches, and of these, the most objectionable is that of the potato. It is not a coarse vegetable, like the turnip, carrot, and parsnip, and baked or boiled potatoes would seem to be as bland and easily disintegrated as any food. Then why is not well-cooked potato as easily digested as boiled rice? One reason is that the starch of the potato contains a larger amount of potash than does that of rice; indeed, it contains more of this element than any other vegetable. This potash starch is very irritating, and this is the reason why a person subject to fermentation of

the stomach should avoid potatoes and any other vegetables containing it.

The large amount of acid present in the stomach in these cases also renders the digestion of the starch very difficult. I have mentioned boiled rice as being a good food. Other good foods for such cases are granola, zwieback, and granose; and I think I might say that, next to rice, granose is the best, the gluten which this food contains being equally good for both adults and children. In granola and granose—particularly granose—the starch is thoroughly cooked and disintegrated, and partially digested by conversion into dextrin, so that the stomach has comparatively little work to do.

Granose should be taken dry, for the reason that it must then be chewed a long time before being swallowed; and in this way it provokes the secretion of a large quantity of saliva. An ounce of granose will stimulate the production of two ounces of saliva. It is particularly efficient in producing saliva because being spread out in thin flakes, it presents a greater dry surface than almost any other food; and when taken into the mouth, this large surface is exposed for contact with the mucous membrane, and the salivary glands are, in consequence, stimulated to pour out a large quantity of saliva, which, being alkaline in character, neutralizes the acid.

Another thing in favor of this food is that, it being quickly dissolved in the stomach, digestion is soon completed, and fermentation is less likely to take place than if the food remained a longer time. Confine yourself to a diet of granola and granose for a few days, and you will see a great difference in your feelings. In the use of these foods the stomach is able completely to disinfect and destroy the germs from the mouth, so that examination of the stomach fluid shows none to be present.

The other day I found eight hundred thousand microbes in fifteen drops of stomach fluid. Now let us figure that out, and see how many there would be in a single drop; dividing 800,000 by 15 gives about 53,000 germs in a single drop of stomach fluid. You can see that that would produce a great quantity of poisons in the stomach, and that such a person would naturally suffer from headache and a great number of nervous symptoms.

Bromose is also a good article of diet for these cases. The fat is emulsified, and the nitrogenous matter which it contains is so finely divided that it is very quickly dissolved, and does not need to remain in the stomach for a long time. Hence it is a long time before the mucous membranes of the stomach and its glands come under the influence of any stimulant which causes the glands to pour out a large quantity of hydrochloric acid.

A dry diet is much to be preferred in these cases, though boiled rice and corn-meal gruel are very good foods.

DUST.

BY MRS. D. A. FITCH.
(Sanitarium Cooking-School.)

In common dust are found the germs of many diseases which, when introduced into the stomach, find the conditions of growth; namely, warmth and moisture, and quickly begin their work of deadly mischief. Every precaution should be taken to keep the house and its surrounding air as clear of dust as possible, not because it gives an untidy look, but because there is danger in it. All foods should be covered when sweeping is being done, or when the wind is blowing the dust into every crack and corner. Do the best we can, dust will find its way into the kitchen and pantry. When we try to remove it, the work should be carefully done, actually removing it instead of flinging it from one place to another. A cloth very slightly dampened is perhaps the best thing to use for the purpose.

The Review and Herald

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JUNE 30, 1896.

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PREFACE TO THE TEN COMMANDMENTS.

WHEN God spoke his law from the summit of Sinai, he introduced himself to the people, and prefaced his commandments, with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

Those who desire to have it that the ten commandments were given to the Israelites alone, claim that these words prove that they were confined to that people, because said people had just been delivered from Egyptian bondage. Quite a plausible argument might be framed on this ground, did not Paul show that the history of Israel was typical of the experience of believers under the gospel. "All these things," he says, "happened unto them for ensamples," or types. 1 Cor. 10:11. This being so, these words become figuratively true of every follower of the Lord Jesus in every age. But how can this be? Answer: There is a spiritual condition which in the Bible is called "Egypt," in which all are, by nature, in bondage. In Revelation 11 a great city is brought to view, which, says the prophet, "spiritually is called Sodom and Egypt, where also our Lord was crucified." It is, if we may so speak, the great commonwealth of sin, which holds such tyranny over its subjects that deliverance therefrom becomes a greater victory than the literal rescuing of Israel from Egyptian servitude; and this latter may thus well be taken as an emblem of the former, — a literal fact of history being used to set forth a great spiritual truth.

Thus it becomes clear that to every converted man, God says, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" and he virtually says the same to every unconverted man, since he has made ample provision and furnished every needed facility for his deliverance from the bondage of sin, if he will only obey the voice of the Lord, and accept of the gift of salvation.

The question is often raised, Were these words also engraved on the tables of stone? If they were, it is still more urgently contended that the commandments were a Jewish law, and belonged to that nation only. Whether these words were on the tables or not, is a question, inasmuch as other passages referring to the law speak as if only "commandments" were on the tables; and these words could not strictly come under that head. But waiving that point, we have seen that these words are just as universal in their application as are the commandments themselves, and therefore might just as well and as appropriately have been written on the tables as the reminder of what God spoke from the mount. The fact that they apply to all people, and not to the Jews alone, destroys all the argument which men endeavor to draw from that source to prove that the law was only a Jewish law. Why not, then, allow that these words were on the tables of stone with the command-

ments? They would be appropriate there, and they are worthy to have been there; for they are an epitome of the gospel itself; for deliverance from sin is the gospel. How striking would then become the fact that the law itself is introduced by the gospel!

These words are worthy of supreme regard, as they reveal the principle on which God deals with men; that is, he provides for them blessings and mercies, and makes it known to them, to excite their gratitude toward himself, before he calls upon them to do anything for him. Speaking on the literal plane, he said to Israel, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" on the spiritual plane, he says to the sinner, I am the Lord thy God, that have made all provision and arranged all facilities to bring thee out of the land which spiritually is called Egypt, out of the house of the bondage of sin. Thus he requires nothing of any man until he has first shown to him the gratuitous mercies and blessings he has made ready for him; and thus he appeals to the principle of gratitude that exists in every unperverted heart. And what more natural than that God should ask, in return for his blessings, the simple obedience of a loving and grateful heart?

These words are worthy of regard, also, because they wipe off the aspersion so often thrown upon the law by those who live in Rom. 8:7, that it was a law simply of wrath and vengeance, instead of being what it is, a law of kindness, prompted by love and founded in mercy. God does not introduce his law by saying, I am he who rules the universe; a God of justice and overwhelming majesty; before whom it becomes you to prostrate yourselves in fear and trembling, — as he might have done; but rather he first lets his goodness shine forth in preference to all his other attributes, and says, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." He requires nothing of us but that which a loving heart is ready and anxious to yield. He demands nothing of us which he has not made free and ample provision for us to fulfil.

U. S.

"PREPONDERATING PRESUMPTION."

SAFE men in an argument prefer the solid ground of facts to stand upon, instead of inferences or assertions. But Sunday observers content themselves with what they confess to be mere "presumption." So long as they cling to Sunday-keeping, they are forced to that kind of defense; for Sunday has nothing better to offer. They do not, however, deserve any special commiseration; for they have full liberty to come over, if they will, to the ground of solid facts, which is the side of the Sabbath of the Bible.

A very singular article appears on this subject in the New York *Observer* of June 11. It is headed "Sunday or Sabbath?" and starts out as follows: "The American people have come to the point where they must choose between Sunday and the Sabbath." In this the writer states more than he intends. What he says is true in regard to the institutions themselves, but unfortunately he means only between the terms to be applied to the day of rest. He fights shy of Seventh-day Adventists in this manner: "We do not mean by this statement to imply any indorsement of the narrow and essentially Judaizing views of those good brethren who argue for seventh-day observance.

Such historical considerations as seem to support their contention can be met, argument for argument, with a preponderating presumption and pressure in favor of the observance of that day in the week as our Sabbath on which the Lord shed a perpetual resurrection glory."

This is a good confession that there are at least historical considerations which seem to favor our side of the question; and that all the other side has with which to meet them is "preponderating presumption." It matters not what kind it is, or how much there is of it, if it is presumption, the more there is, the worse for them. It is here called "preponderating," which is a very accurate word in this place; for there is a most unlimited amount of it on the side of the subject. But we prefer the historical considerations where the solid facts are to be found.

The next point is an admission that it really makes no difference what day we keep, after all, and Rom. 14:5 is quoted to prove it. That seems to be for the purpose of preparing the way to discount the work of the Seventh-day observers after this fashion: "The seventh-day people, while at liberty to observe any day they like, so long as they regard it 'unto the Lord,' concern themselves with a very doubtful and essentially a side issue when they waste time . . . over a campaign in favor of Saturday rather than of Sunday."

Is it a side issue to try to find out just what God means by a commandment, and then try to keep it just as God has required of us? The only commandment for a weekly Sabbath there is in the Bible, is the one which points out and specifies the seventh day as the day to be kept — the commandment which shows why the seventh day was chosen, and why no other day could possibly answer the purpose. Is it, then, a side issue to contend for that very day, and for that very reason? Our friend might just as well say that in the case of Nadab and Abihu, fire only was the essential thing, the *kind* of fire being only a side issue. The Lord did not think so. Leviticus 10.

After saying that "it is eminently proper" that the day of the resurrection of Christ should be chosen as the Christian Sabbath, the writer says: "And it is really enough to reply to the specious arguments of the seventh-day Judaizers, Ours is not Jews' day, but Lord's day." Is it possible that any one can be so thoughtless as to write thus concerning the Sabbath of the Lord? Where in the Bible is the Lord's Sabbath ever called the "Jews' day"? But how often has God asserted his own claim to the day. It is everywhere "the Sabbath of the Lord thy God," "my holy day," etc.; and what an insult is it to God to take the day which he has so repeatedly called his own day, and give it to the Jews, and then sneeringly call it "Jews' day"! But this is only half of his crime; for he then takes another day, which the Lord has never claimed as his, and thrusts that into the place which he has made vacant by his most daring act of taking out the Sabbath of the Lord, and assigning it to the Jews, and calls that the Lord's day.

Next it is affirmed that the essential idea of Sabbath-keeping is only one day of rest out of seven; on which the writer says, "The Lord knew what was best for man when he settled on this proportion of rest to labor." Yes, and the Lord also knew best when he said that the day of rest should be the seventh day, and no other, because that in it, that definite day, he had rested from the work of creation.

Now our friend comes to the chief difficulty which confronts him. He says: "Sunday, we know, is a term which has pagan associations, and that does not necessarily carry with it anything in the way of religious observance. How can we convert a heathen Sunday into a Christianized and Christianizing Sabbath is the question." That indeed is the question, not for those who have returned to the true Sabbath, but for the Sunday-keeping world. Sunday is essentially a heathen institution, and it cannot be Christianized, because the Bible has never given any instructions in that regard; and it can never become a Christianizing agency, because it has not that nature; and woe to the church or state which shall endeavor, without any divine sanction, to enforce it by human decrees and civil penalties. Again we quote: "If the American people neglect God on God's day, they will become practically as heathen as Sunday (Sunnan Daeg) was before Christ laid his sanctifying touch upon it." God's day is the seventh day, and the American people, with a small exception, are ignoring it. What, then, about their relation to God? But what the churches are clamoring to have enforced upon the people, that they may not neglect it, is an institution wholly heathen in its origin, and papal in its nursing; and this is urged as necessary to save the people from becoming heathen. But it is only like giving a man whisky to keep him from getting drunk. But where, we ask, did Christ ever lay his sanctifying touch upon Sunday? He never mentioned it, nor rested upon it, nor set it apart, nor blessed it, nor called it holy, nor gave any commandment for its observance, nor any example for such a practise, either himself or through his apostles. It is no wonder that this writer further says, "We deal therefore with a very intricate Sabbath problem." Those who are thus trying to sustain the Sunday practise are indeed perplexed over it, and well they may be. The trouble is, they are trying to enforce an institution as of God, which he has never ordained, and to sustain it by his word, which says nothing about it.

To the keeper of the Bible Sabbath there is nothing intricate or puzzling about the matter. God has given one Sabbath commandment, and no other; and he has set apart one day for the Sabbath, and no other. He has stated facts concerning this day as the reason why it has been chosen as the Sabbath, which are not true of any other. He has given as the object of the Sabbath that which can be secured by that one day, and by no other; and he has placed the Sabbath commandment in the bosom of a law which is, in its very nature, immutable and eternal.

The simple work God's servants have to do is to keep his commandments themselves, and make known to the world God's claims upon all men; and he has promised his Holy Spirit to aid in the work, and will himself attend to the results which must follow disobedience. What we would urge every professed follower of Christ to do, had we a voice to reach every ear, would be to return to the institution which God has ordained, preach and practise according to his word, and do what can be done to lead men to be reconciled to God, and urge this by the sanction of his revealed will and the promised aid of the Holy Spirit, and then leave the results with him.

O that all could realize what unnecessary trouble they make themselves by clinging to wrong views, instead of cheerfully and quietly

yielding to God's word, and making their practise conform thereto. All that is necessary to do this is to leave self out of the question, and bow to the word of God as that which is always right, and the authority of which is supreme.

U. S.

"SCIENCE AND PROPHECY."

[UNDER this heading, the following article appears in the *Christian Herald* of June 17. It is described as "Professor Totten's forecast of the results of the approaching perihelia of the greater planets, on the human race." In Professor Totten's "scientific" chronological calculations we take no interest, and feel no confidence. It may be, as stated in this article, that there is about to occur such a conjunction of the planets as has scarcely ever been known. But whether this is so or not, it does not affect the testimony of prophecy, that the closing scenes of the last days are upon us; and they will be fulfilled just the same, whether these conditions exist or not. But it is better to have the attention of the people called to the question, even from this point of view, than not at all. It will prepare minds to listen to the special message for these last days. We copy the article, not as giving additional evidence that we are in the last days, but to show that the interest in this question is growing more and more wide-spread, and as a specimen of what papers not calling themselves "Adventist," are willing to publish on the subject.—U. S.]

In a communication from Professor Totten recently published by a New York daily journal, that famous expositor of prophecy calls attention to a planetary combination which is of very rare occurrence, and which he thinks may be the event of which our Lord spoke (Mark 13:25), "The stars of heaven shall fall, and the powers that are in heaven shall be shaken." In all the descriptions our Lord gave of the events that would precede his coming, he made emphatic reference to signs in the heavenly bodies. When these uncommon and unusual signs were seen, Christians were to lift up their heads, knowing that their redemption was drawing nigh. Professor Totten points out that as the planets, which, like the earth, revolve around the sun, vary so largely in the time it takes them respectively to make the journey, it is obvious that their situation relative to each other will be continually varying, and is susceptible of almost endless combinations. Mercury makes the circuit in eighty-eight days, the earth in three hundred and sixty-five, while Neptune requires more than one hundred and sixty-four of our years to complete its gigantic journey. The peculiarity of the situation of the planets at the close of this century, as calculated by Professor Totten, is that while all or nearly all of the planets will be on one side of the sun, the earth will be almost alone on the other.

"Only twice in the Christian era," says Professor Totten, "has it happened that three of the greater planets exterior to the earth have been in coincident perihelia [that is, in line at the part of their orbits nearest the sun]. This occurred in the sixth century and in the sixteenth, two periods famous in history as periods of plague, pestilence, and social perturbation. Now, however, we are approaching a period far more portentous. For the first time in the history of man all of the planets, exterior as well as interior, superior as well as inferior, are approaching a coincident period of ominous, and I cannot but believe, malific influence. It will culminate only at the very end of this century, and may extend well over into the next. At that time all of the planets will be in line, tugging together at the sun, while the earth, upon the opposite side of the sun, will be subjected to their united action. I speak in general terms, and upon premises that have been broadly published in standard journals. From the physical standpoint alone, this condition of affairs cannot but result in wide-spread disaster, expressed in all the terms that nature knows,—cyclones, earthquakes, tidal waves, etc., and among men, such an unbalancing of the normal condition as will try to their deepest foundations the institutions upon which the false system of modern society lives and moves and has its being. Already we can hear the mutter of the cosmic powers that are conspiring against us."

These words bear a striking resemblance to the words in which Christ described the conditions which, when they should exist, Christians were to recognize as signs of his approaching advent: "There shall be signs in the sun, and in the moon, and in the stars; and upon the

earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

In the Question Chair.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

669.—RENTING OUR CHURCHES.

CAN Seventh-day Adventists consistently rent their churches to other denominations for holding church services? Where does 2 John 10:11 apply?

G. M. P.

Answer.—Yes; to any who are evangelical, not to those who are hostile to the Bible, religion, and Christianity. 2 John 10, 11 forbids our sympathizing with, or having Christian fellowship for, those who make it their business to go about sowing error and dissension contrary to the doctrine of Christ. Verse 9.

670.—APPLICATION OF REV. 1:7.

As there is apparently a misunderstanding with many of our people regarding the time of the fulfilment of Rev. 1:7, when every eye will behold Christ coming in the clouds, and they also which pierced him, I desire for the benefit of all such to call attention to "Early Writings," page 44 of "Experience and Views," where we find these words: "At the close of the one thousand years, Jesus, with the angels and all the saints, leaves the holy city, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that 'pierced him,' being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands and in his feet, and where they thrust the spear into his side." This explains this passage very clearly. Those having "Early Writings," who have not noticed this quotation, will do well to turn to it and read the chapter in which it is found.

G. L. M.

Ans.—What is said in the foregoing quotation is unquestionably all true; but it does not say that Rev. 1:7 applies there. This passage must apply at the second coming of Christ, according to the wording of the passage; for the expression, "they also which pierced him," brings to view a company in addition to the "every eye" mentioned just before, who will see him when he comes. The "every eye" includes all those who will be living on the earth at that time, while they who pierced him, being specially raised for that occasion, constitute another and additional company who also behold him at that time, out of the common order. The language of Rev. 1:7 could not apply at the end of the thousand years, because he is not said to come at that time "with clouds," and because "every eye" at that time would embrace all the resurrected wicked, and so include those who pierced him. These could not, therefore, be set off as an additional company, and it be said of them that they also shall see him, when they had just been included in those mentioned before. But this in no wise militates against the statement in "Early Writings"; for, being raised again at the end of the thousand years, they will of course behold Christ again, and then can perceive the marks of the nails with which they pierced his hands and his feet, and of the spear thrust into his side. Those who acted a part in the crucifixion of Christ are altogether exceptional characters, and are judiciously treated as such. While others of the wicked are raised once, they are raised twice; and while others die twice, they die three times. And this is right; for they enacted the greatest tragedy upon which the sun ever shone, or rather refused to shine—the greatest tragedy that ever sent a thrill of horror through the universe of God.

U. S.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

LIFT UP THE STANDARD.

BY T. WHITTLE.
(Melbourne, Australia.)

"LIFT up a standard for the people." Isa. 62:10.

O'er the multitude of voices
Raised discordantly on high,
That bespeak the last dark tempest,
Of fierce human passion nigh;

O'er the mighty, seething current,
Sweeping on with angry roar,
Bearing earth's last generation,
Toward its final, unknown shore;

Comes a voice from heaven calling
On the children of the light,
Every one to lift the standard,—
Standard of the true and right.

O, lift high the royal standard,
As an ensign in the sky;
O'er all peoples, tongues, and nations,
All unsullied let it fly.

From its snowy folds emblazoned,
Traced in characters of light,
Truth and purity are gleaming,—
'Tis God's standard of the right.

Straining eyes the skies are watching,
For the welcome light to shine;
Then lift up, lift up the standard!
Till they catch its rays divine.

FINLAND.

THE first general meeting in Finland was held May 29 to June 7, at Helsingfors, the capital, a city of sixty thousand inhabitants. Our depository and largest church are located here. The regular attendance varied between thirty and forty. Of our fifteen colporteurs in Finland, twelve were present. Brother O. Johnson, of Sweden, the only minister here, is in charge of the work, which is carried on as a mission field under the immediate charge of Scandinavia.

To the present, the work has been carried on chiefly among the Swedish-speaking element; of the two and one-third million people in this country, eighty five per cent. are Finns; these are nearly all Lutheran and of a decidedly religious turn. Judging by the readiness with which the heathen Finns were won to Christianity, one might conclude that a great work may be done in this field. A beginning has been made by the sale of many books in Finnish. A number of our Swedish brethren speak the Finnish language, and a few of our members are Finns.

Finland is a Russian province, with governor and senate appointed by Russia; but it has its own constitution and house of representatives, which co-operates with the governor and senate in making laws. The state church is Lutheran. Books printed in other countries cannot be sold here by colporteurs; hence it is necessary to print all our publications here; but this is no special objection, as printing is not high.

The time of our general meeting was occupied in Bible study, and in considering the various branches of the work. Most of the studies were in Swedish, while some were translated into Finnish. The Lord blessed in these meetings, and gave comforting light from the living Word.

Brother L. Johnson, from Scandinavia, and E. J. Åhren, from Stockholm, were present, and took part in the instruction. At the close of the meeting, seven were baptized, and the ordinances celebrated, thirty eight participating. The number of Sabbath-keepers in this field is about ninety, over half of whom are church-members. The colporteurs, who work on the self-supporting basis, related many interesting experiences, especially with the priests. They have to the present sold over fourteen thousand bound books, and numerous pamphlets in Swedish and Finnish. The Finland edition of the Swedish paper started last January, is meeting with fair

success. There is call for the same in the Finnish language.

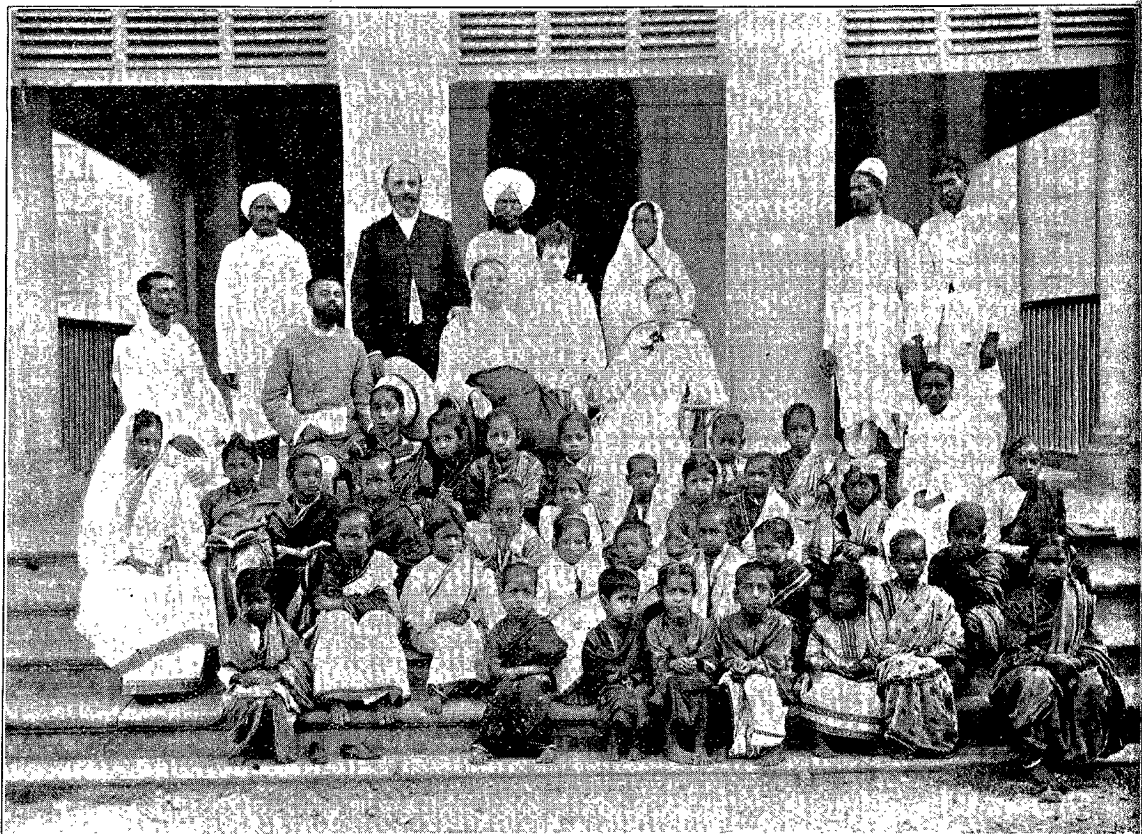
There is decidedly more liberty here than in Russia. In our councils, special attention was given to developing more laborers among the Finns. In financial support, the people here are doing comparatively well, and the prospects for the future are good. H. P. HOLSER.

OUR WORK IN INDIA.

THIS vast field, with its hundreds of millions of people, presents a picture which demands the careful study of Seventh-day Adventists. We know that the saving message is to go to every nation, kindred, tongue, and people. And when the Lord Jesus comes the second time, two things will be true: First, "Well done, thou good and faithful servant," will be said to every one who has acted his part in the closing work, and all such will enter into the joy of their Lord; second, no tribe, nation, nor tongue will be able to say in that day, "We never heard the message." These two facts are indispu-

lion, and the latter, sixty-six million, making in this field about one sixth of the earth's inhabitants.

Now, for this vast mass of humanity what are Seventh-day Adventists doing? As yet we are forced to answer, Practically nothing. At the present moment you have in this great country one canvasser who will soon leave for Australia. Then you have sent here two young ladies who are studying the language and working as best they can. These, with my wife and myself, constitute the entire force here; but what are these among so many? In this country there are more than one hundred different languages spoken. We ought to have at once a few men and women studying some of these languages. This will take time, and therefore the sooner it is entered upon, the better. Territory should be selected, and then a man and his wife sent into it, and perhaps others, according to the importance of the district selected; and let these persons live among the people, and learn the language in the shortest time possible. As soon as they learn, they can begin to use what they have



OUR SCHOOL IN CALCUTTA.

table, and no real Seventh-day Adventist will think of questioning them for a moment. But the logic of these facts demands of every one of us a consecration of ourselves and our means, and a zeal and earnestness such as this world has never witnessed hitherto.

We look with admiration upon apostolic zeal and earnestness and consecration of men and means, but all that will be exceeded. There came a time in the history of the early church when her earnestness and devotion began to wane; worldliness and formality came in, and the power of God went out. But in the closing work of the church on earth, that first experience, from the nature of the case, will not only be repeated, but will be retained until the climax is reached by the ushering in of the great day of the Lord and the coming of Jesus Christ with his mighty angels. If the zeal of the early church had not grown less, it would have increased, and the work would have gone on with ever-increasing strength and power until the end. This is what must be seen in the closing up of this message.

Here is a field which in 1891 had a population of two hundred and eighty-six million souls; a very great majority of whom at the present moment are sitting in darkness and in the shadow of death. The two great divisions are British Territory and the Protected States. The former has a population of two hundred and twenty mil-

lions, and the latter, sixty-six million, making in this field about one sixth of the earth's inhabitants.

learned in giving the word of God to the people. There ought to be several localities, representing as many tongues, entered in this way at the earliest moment possible. To do this we need young men and women who have had a fair experience in the work, and who have learned how to trust God day by day. Some who have had no experience, but who have good sense, and whose hearts are filled with love for fallen humanity, could be associated with these. Every such company should have at least one who understands treating the sick, and has some knowledge of simple surgery. It would be a still greater advantage if every one had such knowledge. Such persons will be in demand.

OUR SCHOOL IN CALCUTTA.

In recent years there is a growing tendency to educate the Hindu girls. In 1886 less than one per cent. of Hindu and Mohammedan girls were under school instruction. The situation since then has changed a little for the better. After studying the situation for a time, it seemed imperative that we open a small school for girls. But then the question arose, How shall we secure their attendance? Having finally decided to try the plan, we issued a circular announcing the opening of the school; but at that time we did not know of one that would come. This announcement was printed in Bengali. A Brahman to whom I had given water treatment last winter

during a severe illness, volunteered to assist me in a canvass of the neighborhood for students. He advised taking with us a Brahman priest, — rather a singular trinity, — and thus equipped, I started out on Sunday, February 16, to make the first canvass. The day's work was decidedly encouraging, and suffice it to say that in a few days we had a list of about thirty; and on the opening day, March 2, there were twenty-six present. The number soon ran up to forty, when we sent out word that we could take no more this term.

Our first term continued nine weeks, when we closed for the summer vacation, which will continue till the beginning of the rainy season, about the middle of June. Two of our girls were married during the term, and so left; one died of cholera. The accompanying cut represents our school a few days before it closed.

Our experience has convinced us that we must have a school, not only one, but more just as fast as they can be opened. The school problem in small towns will be a simple one, for a school-house can be built very cheaply. Here in Calcutta it will be different. We ought to have a good school here, and to do this we should have a suitable place especially for it. The school has been and will continue to be held in our house till our medical workers come, but what are we to do then? We cannot think of holding it here at the house if we carry on medical work; for we shall not have the room. We dislike to think of discontinuing the school altogether; but what to do toward the end of this year is a question that will engage our attention for the next few months.

The advantages of a school are twofold to us in our work: First, it is of decided advantage in learning the Bengali language; and second, it forms a friendly communication between us and the parents, which is no small consideration in this land where caste rules with an iron hand. The Hindu devotee will die of hunger or thirst before he will consent to take water from the hand of a Christian, or from one of another caste than his own; but on this question I may say something at another time. Then, of course, there are the advantages which the girls themselves derive from a good school. And since there is beginning to be an interest awakened in the minds of the people to have their girls educated, it seems as though this is a call to us to do at least something in this direction.

You and I, dear reader, are debtors to these people, and I feel certain that if you could see even what little I have seen of darkness, superstition, poverty, wretchedness, and oppression, sacrifices would be made that have not yet been dreamed of to give these darkened souls the light of truth. The people I have now in mind are not those who are given to drink. Many of the Hindus do not drink intoxicating liquors at all, but with the mere pittance which these people are able to earn, they are kept in the deepest poverty all the while. This is not true of all, but it is true of millions. We are willing to spend and to be spent, to be deprived of many things that we regarded necessities in America, if thereby others may be helped to a better life; but we look to our brethren in America for help. Devoted men, devoted women, and devoted money are needed to accomplish what must be done in this great, dark India. What will you do, and when will you do it?

D. A. ROBINSON.

NORWAY.

CHRISTIANIA. — We have closed our public lectures here after twenty weeks of labor. What the real result and fruit of this work will be, we do not know; but we can truly say that the Lord has worked with us in a special manner. Several thousand people have been present at these meetings, and not a few have expressed

themselves in favor of the truth, and several have fully accepted it.

Sunday, May 31, in the presence of about five hundred people, I had the privilege of baptizing twenty-nine humble and upright souls that have fully given themselves to the service of the Lord. The baptismal service was one long to be remembered. The outpouring of God's Spirit was manifested upon all present, but especially was this the case in regard to the candidates and my own soul. Nearly all the congregation was moved to tears.

On Wednesday evening, June 3, we had another baptism of seven souls. Besides those baptized, others that had been baptized before, joined the church, so that thirty-nine in all were added on this occasion. Several others have begun to keep the Sabbath, and still others for whom we have great hope are almost persuaded. There are a number of men and women that would be glad to obey if they could see their way clear through the money difficulties that arise when a person desires to keep the true Sabbath of the Lord. O for more of the Spirit of the Lord to help to cut loose from the world and friends that seek to hinder the blessed work of God.

We have received Kr. 350 in collections and donations to help cover the expenses of advertising, etc. It has been decided that I shall attend the conference in Scandinavia, and after that labor in Copenhagen and other places in Denmark as the way may open. Pray for us.

June 5.

J. F. HANSEN.

THE MARITIME PROVINCES.

Seventh-day Adventist Annual Meeting.

THIS meeting was held in St. John, N. B., May 27-31. Elder R. C. Porter, district superintendent, and Elder J. B. Goodrich, from Quebec, were present. From the beginning a good spirit was manifest, and a goodly number of new Sabbath-keepers were in attendance at the meetings.

The Sabbath-school work showed an increase of six new schools, with about one hundred scholars. Resolutions were passed recommending more earnest and thorough work, and larger donations to the missionary cause. Elder G. E. Langdon was chosen president of the Sabbath-school Association, with Miss Fannie Gibson to act as secretary.

The reports showed that there had been three churches organized the past year, and many interested persons were found all through the provinces. Several have embraced the truth through reading-matter as the result of missionary work. It was recommended that a more systematic and earnest effort be made to circulate our papers and tracts. Reports in some cases show a marked improvement in the payment of tithes, but generally there was a falling off in tithes last year.

R. S. WEBBER.

MY TRIP TO SWITZERLAND.

STARTING from Battle Creek, Wednesday evening, April 8, I reached New York, Thursday evening. Friday I met Brother Carlström, who helped me to get my baggage ready, so I would have nothing to do on Sabbath but go on board the boat. We started from New York at 2 P. M. The next Friday two of the passengers requested me to speak the following Sunday, and notified the people. At the appointed hour, ten o'clock, I went up, hardly able to stand or walk; but as I began to speak, I felt stronger, and as I continued to speak, my strength increased. I spoke without difficulty nearly an hour on the subject of the prodigal son. The people gave close attention, and afterward many expressed their thankfulness for the words spoken. The next Wednesday I was requested to speak again, in the forenoon. I gladly responded, and spoke an hour and fifteen minutes

on 1 Cor. 15:19, and the blessing of God rested upon us.

I came to Christiania Sabbath morning, just in time for meeting. The rest of the day I spent with our dear Brother Castberg and his family. I reached my home in Sweden, Monday evening, April 27, and spoke to a small company about our work in the Sanitarium, and how the Lord is preparing a people for his soon coming. By way of Hamburg I reached Basel May 8, and was kindly received at the Institute Sanitaire, my new home.

When we had reached Copenhagen, where we left the ship, one of the passengers who had been in the same cabin with me shook my hand, and said, "I regard you more favorably now than I did at first; you have not said anything to me, but you have taken quietly every bad thing that I have said to you. You know that I am an atheist, and have not believed anything; but the life you have been living here and the sermons you preached, have touched my heart; it may be that I shall change by and by, and live a better life. I see now that there is something in Christianity." May the Lord help him to do so, and may we meet again in the kingdom of God.

SVEN JESPERSSON.

NORTH DAKOTA CAMP-MEETING.

IN company with Elders Shultz and Hoopes, the writer came to Jamestown, N. Dak., Monday morning, June 8. The meeting had been in progress a few days. Elders Nelson, Warren, Frederickson, and Leer, with those mentioned above, were the principal laborers. It may be more proper to say that all, old and young, lay members and public laborers, worked together with God; and as a result we had a very good meeting, and a timely refreshing from Heaven. Elder Hoopes stayed with us but two days. The attendance was about two hundred; fully one half of those present were Germans, and but few were Scandinavians. There were some very interested persons from the city, who attended the services quite regularly. Tenderness of heart showed that they were deeply affected by the word. It is expected that Elder Warren will follow up the work in this place as soon as he can consistently leave his present field of labor.

Sabbath-school collections amounted to \$20.28, and the first-day offerings to \$49.03. About three hundred dollars in collections and pledges was obtained toward paying some home incumbrances. We were glad to form an acquaintance with this people. It seemed they had a mind to work. Not many rich in this State have been called; however, they are getting richer in divine things as fast as they give all they have, with their hearts, to God. It takes all to get all. Nineteen persons were baptized. This meeting continued over two Sabbaths, and was very profitable to old and young alike. It is believed that it will materially strengthen and give more character to the work in this State. This is no doubt true in every place where profitable general meetings are held, even in an old field. Interests are springing up in this State. Calls are coming in for labor. I learned of a promising field among the Scandinavians, which will receive attention in the near future. I expect to labor in Minnesota this summer. My address is Box 989, Minneapolis, Minn.

H. R. JOHNSON.

MINNESOTA CAMP-MEETING.

THIS meeting was held at Merriam Park, St. Paul, according to appointment, May 26 to June 8, the workers' meeting occupying the first week. It was a workers' meeting indeed; all labored incessantly not only in preparing the camp, but in meetings, in which instruction was received and imparted. The time was filled with sermons, prayers, and testimonies, and a free dis-

cussion of those topics which were beneficial to all. In these discussions, ministers, licentiates, Bible workers, and canvassers freely participated, Elder Allee, president of the conference, presiding. The grove was all that could be desired, being supplied with an abundance of pure, fresh water, and situated on the inter-urban electric line, on which cars passed every three minutes, connecting the cities of Minneapolis and St. Paul. These twin cities of the Northwest are only ten miles apart from center to center.

The camp-meeting proper began Tuesday morning, June 2, closing Sunday evening, June 7. There were one hundred and twenty-five tents pitched, the greater part of them being new. Under the beautiful green oak-trees, the camp presented an appearance pleasing indeed to the eye. There were fully one thousand of our people camped on the ground. The sermons delivered were of a practical nature, interwoven with doctrinal truths, and were intended to teach those present the importance of the thrilling times in which we are living, and the deep consecration necessary to fulfil the duties and responsibilities of the present time.

The workers of the State were present, and several of the ministers took part in the preaching services. Outside of their own laborers, there were present Elders J. H. Durland, W. B. White, H. Grant, F. M. Wilcox, L. A. Hoopes, Dr. Paulson, and the writer. Dr. Paulson's labors were in special reference to temperance and purity in the cause of God. Elder Hoopes labored in the interest of education, especially as connected with Union College. Elder Durland labored in revival efforts. Upon two occasions an especial move was made in behalf of those who wished to renew their consecration or to begin the service of God for the first time. At the first effort, one hundred persons came forward; and at the second, fully two hundred thus signified their desire to draw near to God.

The social meetings from beginning to end were of special interest. Sunday, June 7, the last day of the meeting, Elder Wilcox presented the subject of foreign missions. A large number not of our faith were present at this meeting. His remarks were indeed interesting. The collection made for foreign missions resulted in a donation of \$181, those not of our faith giving as liberally as did our own people. One woman, not an Adventist, gave several dollars, which was all she had, only regretting that she had not more to give.

The Sabbath-school each Sabbath was a success. All were deeply interested in the lessons, and the collection for missions was \$65, thus making a total for our foreign work of \$246. Besides this, \$150 was raised in pledges and cash for the Minnesota endowed bed at the Sanitarium Hospital.

The work has prospered throughout the State during the past year. Seven new churches have been admitted into the conference. Brother Fred Johnson, a Scandinavian laborer, was ordained to the work of the gospel ministry. The scene was a solemn and impressive one. Elder N. W. Allee was re-elected as president of the conference. Everything passed off without a jar, and when the final benediction was pronounced, and the brethren and sisters departed to their homes, it was with the feeling that one of the best camp-meetings ever held in the State was in the past.

S. H. LANE.

WISCONSIN CONFERENCE AND CAMP-MEETING.

THE twenty-sixth annual session of the Wisconsin Conference of the Seventh-day Adventists was held at Stevens Point, Wis., in connection with the State camp-meeting. Five new churches, with a total membership of sixty-nine, were admitted into the conference. The president's address stated that fifty-eight laborers were in the

field last year; that seven tent efforts had been put forth during the summer; and that missions had been operated in eight of the large cities of the State. Tithes were \$1368.07 less than the year previous; but first-day offerings had increased \$198.78; while annual offerings showed a decrease of \$428.58.

Several resolutions were adopted expressing gratitude to God, advising laborers to counsel with the conference committee before organizing churches; exhorting workers and churches to be diligent in taking up the first Sabbath collection for the poor; declaring our intention to maintain for another year the endowed bed at the Sanitarium Hospital; requesting the editors and managers of the *Youth's Instructor* to consider the advisability of opening departments for daily Bible readings and missionary studies; and favoring more activity in Christian Help work in the State. Nine workers received credentials, and nine ministerial licenses were granted. Missionary licenses were given to twenty-three persons.

During the workers' meeting the seasons spent under the instruction of Elder W. B. White, from Nebraska, were most profitable; much benefit was also received from the labors of Elder S. H. Lane. Elder J. H. Durland was present during the general camp-meeting, and through the same period Dr. Paulson represented the health work. Elders G. C. Tenney and F. M. Wilcox labored along the lines of educational and missionary work. The presence of God's Spirit on the camp-ground was recognized and felt, many souls testifying to the blessing bestowed as it moved among the people. On the closing day forty-three persons received baptism.

B. G. WILKINSON.

SYNOPSIS OF THE PROCEEDINGS OF THE IOWA CONFERENCE.

THE thirty-third annual session of the Iowa Conference was held at Des Moines, Ia., in connection with the camp-meeting, May 21-31. Seven meetings were held, Elder E. G. Olsen, president of the conference, presiding. We were favored with the presence and help of Elders J. H. Durland, J. H. Morrison, O. A. Johnson, Luther Warren, L. A. Hoopes, and Drs. David Paulson and A. N. Loper. Six churches, aggregating a membership of one hundred and fifty-five, were admitted to the conference. The total membership of the conference is now 3175, showing an increase of 222 members during the year. There are several companies that will probably soon be organized into churches. Three church buildings have been dedicated, and there are four others in process of erection. The severe financial distress has caused some falling off in the amount of means contributed, yet it is evident that to some extent the people have had the true spirit of sacrifice, and have given liberally according to their means.

Resolutions were passed in behalf of the REVIEW, the *Signs of the Times*, and the *Instructor*. Many important points were brought out in the discussion, and this will doubtless result in an increased effort to swell the circulation lists of these papers. It was recommended that a canvassers' school be held the coming winter, and a resolution concerning the Christian Help work was also passed. It was voted to hold no general camp-meeting in 1897, but to hold a large number of local camp-meetings.

There are now ten ordained ministers in Iowa: E. G. Olsen, C. A. Washburn, J. T. Mitchell, C. F. Stevens, J. S. Hart, W. B. Everhart, P. A. Hansen, Clarence Santee, J. W. Adams, and L. F. Starr. Brethren Adams and Starr were ordained Sabbath, May 30, Elder E. G. Olsen offering the prayer, and Elder J. H. Durland giving the charge. The Spirit of God made all hearts tender upon this impressive occasion. Ministerial licenses were granted to

twenty laborers, and there are twenty others holding missionary licenses.

The report of the Committee on Nominations was as follows: For President, Clarence Santee; for Secretary, Mrs. L. Flora Plummer; for Treasurer, C. F. Stevens; for Committee, C. Santee, C. A. Washburn, P. A. Hansen, C. F. Stevens, and J. S. Hart. The report was adopted. Elder E. G. Olsen has been requested by the General Conference Committee to give his entire time to the Scandinavian work, and Elder G. F. Watson has been asked to connect with the Dakota Conference.

E. G. OLSEN.

MRS. L. FLORA PLUMMER, Sec.

MICHIGAN.

MIDLAND.—I spent a few days in Midland and vicinity. The work is onward at this place, and additions are being made to the company of believers. Brethren Schaup and Webber held meetings near there last winter, which resulted in bringing quite a number to take their stand for the truth. Elder Burrill was with us Sabbath and Sunday, May 23, 24, and baptized four persons. Elder S. M. Butler was present, Sabbath, May 30, and nine more went forward in baptism. Plans are being laid for building a church, which we hope may be carried out. We hope to see a strong church organized at Midland. Their numbers at present are about forty, including those who live in the country near there.

J. C. HARRIS.

June 16.

OHIO.

ALTHOUGH I have not reported to the REVIEW for some time, I have been actively engaged in promulgating present truth. I have had charge of the Seventh-day Adventist mission in Cincinnati for nearly three years. The work has been carried forward quite largely by personal labor from house to house, and by Bible readings. The work has advanced steadily, and I now leave the church in a healthy condition. Sabbath and first-day, May 30, 31, I was with the church at Wilmington, preaching five times. Four persons were baptized, and united with the church. All present rejoiced because of the presence of the Spirit of the Lord.

Sabbath, June 6, was a precious day for our church in Cincinnati. Six were baptized, and seven united with the church. The interest to hear and investigate Bible truth was never greater in this city than now. Two Bible workers will continue to labor on, but the mission will be discontinued. I have recently sent in six new subscriptions to the REVIEW.

My address is 356 Columbus Ave., Washington C. H., O.

J. G. WOOD.

LOUISIANA.

NEW ORLEANS, HOPE VILLA, AND GALVEZ.—I am glad to report progress in the work of God in this part of the vineyard. New Orleans has nearly three hundred thousand inhabitants, and very many of these know nothing of the truth for this time. We sincerely hope that the Lord, who knows all about his people and work, may soon open the way for the work to go more rapidly in this large city. Those who have recently begun the observance of the Sabbath are still faithful, and increasing in the knowledge of God. There has been an encouraging spiritual growth, and the finances have not been neglected. A large quantity of reading-matter has been circulated, and a few Bible readings have been held. Several have become deeply interested in the truths taught, and this has caused their leaders to be alarmed. They are doing all in their power to prevent such from acknowledging the truth. They denounce what we teach as worse than anything taught by Rome. Books

against us are freely circulated, but we know that with the Heaven-provided weapons on our side, all this can only do good. Efforts for a more rigid enforcement of the Sunday law are being made, and the line is becoming more distinct between "the willing and obedient," and those who are willing to follow the precepts of men.

June 8 I went to Hope Villa, where there are some who are endeavoring to let their light shine. After holding a few meetings here, I went to Galvez, a few miles distant, and was much encouraged by the number that attended and the interest manifested. June 14 there were nearly two hundred present. I feel thankful for the rich blessing and presence of God in his work, and hope soon to return to these places to carry forward the work.

J. E. EVANS.

MISSISSIPPI.

BURNSVILLE.—Since my last report, under date of March 24, I have been very busy preaching at the six different churches, in as many localities, with which I have regular appointments once a month. The interest is increasing, and the people ask more questions about the present truth than at first. So far no disposition to fight against the truth exists. Some have stopped using tobacco. Besides holding these meetings, much of my time has been employed in caring for the sick and visiting the interested ones. My wife is a great help to me in doing medical missionary work. I work four or five days each week at farming to support us in the work. Our health is good, for which we thank the Lord.

I would here thank those who have so kindly sent me papers and tracts to use in doing missionary work. I have a good supply on hand except of the *Youth's Instructor* and tracts on the Sabbath question. I will use judiciously all such papers and tracts sent post-paid to my address. Since March 24, I have given away 6245 pages of tracts, preached fifteen times, given away 474 periodicals, made fifteen missionary visits, and held eleven Bible readings. We ask our brethren and sisters to pray for us and the persons interested in the truth.

E. P. AUGER.

June 16.

WYOMING.

At the time of my last report, June 1, I was at Big Horn, just closing up the work there. We proceeded with our work in the Congregational church, without any interruption, until we had organized a church of ten members, after which two sermons were preached to support the first-day Sabbath. I replied to them in one sermon; and as might be expected, the truth gained the victory. The little church met in a private room, and bowed together in prayer to God that his name should be glorified, and victory given to the truth.

After closing the work at Big Horn, Brother Ketring and I went to a country schoolhouse, and held a short series of meetings, with no visible interest. While there, I had a severe attack of the *grippe*, suffering severely for eight days. In the meantime Brother Ketring went to another schoolhouse, and began meetings; but between the snow and the mud, the people could not get out to attend. Just then came the decision of the conference that I should make northern Wyoming and southern Montana my field of labor. I then started for Kansas for my family; and in three weeks from the day I left Sheridan, I had my business settled, some property sold, and was on my way for my new field. It truly seems hard to sacrifice home, tear my family from friends, relatives, and the home of the childhood of my children. But Christ says: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:37. When I read these words, I cannot but say, Thy will be done.

We are glad we can sacrifice something for the blessed Jesus, who has done everything for us. We procured an emigrant car and brought our household goods, horses and carriage, with our saddle-horses, as that is the mode of travel in this country, and settled at Big Horn, a little foothill town ten miles from the railroad. I spent a few weeks getting settled and visiting the two churches in this field, at Sheridan and Big Horn. I also visited a few scattered Sabbath-keepers, and attended the meetings on the fast-days, May 16, 17. These meetings were a great source of encouragement to the church at Big Horn. I pitched the tent at Buffalo as soon as possible, and am now nicely located there. Buffalo has about eight hundred inhabitants, is forty miles from Sheridan, thirty miles from Big Horn, and the nearest railway point is thirty-four miles away. Sister Ketring, an experienced Bible worker, is with us, and has begun a line of tract work. We have had three meetings with small audiences, but look for an increase as the people become acquainted with our work. We hope for a good harvest of souls this summer. We ask the prayers of our brethren for this new field.

O. S. FERREN.

COLORADO.

WALSENBURG.—In company with my wife, I reached Silver Cliff, April 29, and began a series of meetings the same evening in the M. E. church, the free use of which was kindly granted us. We continued meetings three weeks, and as a result two faithful souls took a firm stand for the truth, and a goodly number are deeply interested. When we came to the testing truths, the minister and members of the church ceased almost entirely to attend, and tried to keep others away. Though they did not shut us out, they gave us to understand that they would rather we would not use the church longer. The minister told us that they had sent for a woman evangelist to come and hold a series of revival meetings in their church, so we have closed our meetings for the present, expecting to return with a tent some time during the summer, and continue the work. We believe a good church can be raised up there. Four sisters have lived the truth, kept up their Sabbath-school, and done missionary work there for a number of years; they were much encouraged to have the two added to their number.

I returned to La Veta, May 22, and found the church there in an excellent condition, growing in the truth and laboring earnestly for others. The church there numbers twenty eight, and there are also eight or ten others keeping the Sabbath, whom we hope soon to see unite with us. We are now pleasantly located in our tents at Walsenburg, where we began meetings the 4th of this month, with a fair attendance the first two nights, which is increasing. We have held five meetings. The interest is increasing also, and the outlook is becoming quite favorable. Brother E. H. Curtis and his wife are here with us assisting in the work. This is entirely a new field, no meetings ever having been held here by our people. There are two sisters living here who I think were keeping the Sabbath when they came here.

G. W. ANGLEBARGER.

NORTH CAROLINA.

RALEIGH.—Since coming to this place, I have been holding some meetings at Brother King's, five or six miles from the city. A few are keeping the Sabbath near there, and the meetings are a benefit to them as well as to their neighbors. We expect to stay a while longer at this place, and afterward to hold meetings in

Brother Nichol's neighborhood, some fifteen miles from Raleigh, when Brother C. W. Dewalt gets there.

I have been called to Wilmington for a short time, where a minister and a brother who has been deacon of the same church have embraced the present truth, and desire to unite with us in spreading the third angel's message. They desired us to come and teach them the way more perfectly, which by the help of the Lord we did with freedom, by parlor talks to those who are interested.

When the time came to leave these dear friends, it was like leaving old, tried workers in the cause. At this place we became acquainted with a colored sister who is keeping and teaching the Sabbath. She has had years of experience in laboring for her race, and is capable and ready to do a great deal of good. She has two daughters about to graduate, who we hope will give themselves to the work of God. There is also a young colored man who is preparing for usefulness; he desires to go to our school at Huntsville, and we hope that the way may open for him to do so.

D. T. SHIREMAN.

211 Boylan Ave., Raleigh, N. C.

KANSAS.

At the time of my last report I was at Dwight. At that place five persons began the observance of the Sabbath. Three were received into the church by vote, and two by baptism; one was baptized who had joined the church at a previous time, subject to baptism. In January I visited Emporia again. While there we celebrated the ordinances and had a most precious season. I also visited Lebo, Pittsburg, and Geneva. While at home at Ottawa, I baptized two persons, and then went to take charge of the Bible study at the school at El Dorado. We had a precious time here, studying the Bible together for five weeks.

March 20 I went to Iola, and while there, I had an attack of nervous prostration, and was obliged to go home for a little needed rest. I next held quarterly meetings at Ottawa, Pomona, and Lebo. We had excellent meetings at all three of these places. At Ottawa two more were baptized, and at Lebo three were baptized, and an excellent outside interest developed, which we could not follow up. At Pomona internal strife shut out the working of the Spirit of God, and I found it necessary to return and labor further for the church, which I did April 22. We had a good outside interest, and more united efforts in the church. Two were disfellowshipped. I trust that brighter days are before the Pomona church. I am now in the vicinity of La Cygne, where high waters have prevented my doing the work I came to do; but an interest has sprung up here, and my coming seems providential.

D. H. OBERHOLTZER.

VIRGINIA.

SINCE my last report I have visited Gordonsville, Orange, Charlottesville, Lynchburg, and Hebron. The three first-named places were visited with the view of securing a location for our camp-meeting. At Charlottesville I went before a meeting of the Chamber of Commerce, and laid before the members some facts in regard to our contemplated camp-meeting,—the kind of meeting we proposed to hold, about the number we expected to attend, etc.,—telling them that the other two places were bidding for it, and asked if Charlottesville wished to offer any inducements for it to be held there. As a result this city grants us the free use of nice grounds, with plenty of water, pays our freight to Charlottesville and back to place of destination, and gives us twenty-five dollars in money to hold the meeting at that point. So our camp-meeting for this year will be held at that place.

At Lynchburg I found seven adults keeping the Sabbath as the result of reading and work that had been done there by the agents who have sold the books in that city. They are very anxious for meetings in that place, and it seems ripe for a tent effort, which I hope to see made there before long. How much we need men and means to carry the truth to these cities and to the country as well.

Sabbath and Sunday, May 2 and 3, I spent with the Hebron church. We had a precious season together worshipping God and studying his word. The Lord was with us by his Holy Spirit, as he ever shows himself ready to be when his children call upon him in sincerity. The church building at this place is almost ready for dedication.

Returning to Richmond, we began preparations for the erection of the tent in this city again, in a section not reached by our meetings last year. When we came to pitch the tent, however, we found we could not get the lot which had been promised us, and in order to get one at all on that side of the city, we had to go right in the midst of the most aristocratic section, which we feared would not be the most favorable for an attendance. Our meetings were not large at first, but now, after nearly three weeks, the attendance has gradually increased until we have good congregations and prospects of a continued increase. The interest is deepening, and we hope for good results. Brother J. P. Neff is assisting me in this meeting. The work in Virginia is becoming more encouraging throughout. Another tent is being run in the eastern part of the State, meetings are being held in schoolhouses and churches in the western part, tithes and membership are increasing, and all are hopeful.

W. A. MC CUTCHEEN.

NEW YORK.

BROOKLYN.—It is quite a long time since I have reported for the REVIEW; nevertheless I have been at work all the time, and the Lord has been with me in my efforts. Since January 15, I have been holding meetings in the Swedish language. The interest has been quite good nearly all the time, and frequently the hall in which our meetings are held has been crowded. I have been alone all the time in preaching and visiting. Twelve precious souls have been baptized, and fourteen have joined the church. Nearly all of these have begun to serve the Lord for the first time. Besides these, several others have begun to keep the Sabbath, and are preparing for church membership.

We expect to have a tent-meeting here this summer, but have not yet succeeded in getting any good location. May the Lord bless all who labor in his vineyard.

S. F. SVENSSON.

ALDEN.—The meetings continue at Alden from Sabbath to Sabbath with an increasing interest. Many souls are becoming interested in God's message for to-day, and some are uniting with us, having their hearts filled with the Master's spirit. As they join with us in church fellowship, they enter heartily into the work of saving souls. The interest extends for miles around, taking in all the small villages north, east, and west. The Sabbath attendance ranges from forty to fifty. We have had some very remarkable and unexpected conversions; the Lord has been working in unexpected places. Sixteen have been added to the church. Nine precious souls went forward in the ordinance of baptism on Sabbath, June 13. This was a scene long to be remembered by the church and the world. The Spirit of God was present, and many were moved to tears as they saw their neighbors leaving the world and joining themselves to Christ. We believe many more will be gathered into the fold. The baptism awakened other minds to the importance of being baptized into the faith of Jesus.

The brethren are standing by the work nobly, and perfect harmony prevails. Brother Baldwin, the elder of the church, has lived in this village for seventeen years, holding up the light, and hoping and praying that the time would come when a good work would be done. The Lord has given us favor in the eyes of the people. The Baptist church has been secured for our Sabbath meetings, and thus we hope to be able to draw many souls to the Saviour. We all realize to some extent the greatness and sacredness of the work, and a spirit of consecration is taking hold of us as never before, helping us to see that it is high time we were devoting our lives entirely to the Master. Many bands that bind us to the world are being broken, and we trust a full consecration will bring in the power of God, and souls will be converted to Him. The coming of Jesus is truly drawing near, and the question with us is, How shall we be able to stand in that day? Pray that we may all be fitted for the work, and that we may have a part with you in the kingdom.

GEORGE M. ELLIS

ILLINOIS.

FEBRUARY 24 I began meetings at Willow Hill, which closed May 23. I was absent on account of sickness and other duties about five weeks during this time. This is an old field, and others have labored in the neighborhood at various times during the past seventeen years. There have been some believers in the truth here since the first effort. A little Sabbath school has been maintained most of the time, but no church had been organized. There were those there who believed that the doctrine we teach is true, but they did not pretend to live it. I had felt a burden for the place since meeting some of the believers there at our camp-meeting last fall. Still, it was by accident, apparently, that I went when I did. I now believe that the Lord led in my going. It was a precious experience from the beginning, though not without clouds and some disappointments. A church of twenty members was organized, also a tract society. Thirteen were baptized, and an elder and a deacon were ordained. Plans were laid for the erection of a church building, which I trust will be carried out this summer.

Willow Hill is the former home of Elder George B. Thompson, who is now laboring in Africa; and among those baptized into the church were his father and mother, his brother and his wife, and his sister and her husband. They had long believed, but had neglected to obey. Some received the message who had never heard it before. I trust that this will be a strong, growing church. I expect to begin a course of meetings in a tent at Charleston in a few days. My trust is in the Lord.

E. A. CURTIS.

DISTRICT 1.

As previously noted, the Pennsylvania camp-meeting was largely attended. The auditing committee had its work all finished when the time came for the meeting to begin, so that all the laborers in the conference, including the conference committee, were at liberty to attend all the meetings. This does much to make a meeting successful. The business of the conference and other societies passed off very harmoniously. The same officers were re-elected, except that Brother L. S. Wheeler was chosen president of the Sabbath-school Association.

The treasurer's report showed a gain in tithes this year over last to the amount of \$935.37. Besides this, \$2700 was pledged to be paid during the year to meet obligations and purchase tents. More than half of these pledges have been paid in. The indebtedness of the tract and missionary society was decreased \$2000 during

the year. Pledges were taken upon the grounds to the amount of \$2168 toward raising \$5000 more for the relief of the tract society. First-day offerings for the year amounted to \$550.86; annual offerings, \$473.37. The camp-meeting first-day offerings were \$86.15.

Twenty-seven persons were baptized on the last day of the meeting, making a total of two hundred and forty-three who have accepted the truth and united with churches during the year. Both Sabbaths during the meeting were days of earnest seeking the Lord. The first Sabbath, Elder Underwood gave an earnest discourse on practical religion in the home. This was followed by a revival service, in which many sought the Lord. On the last Sabbath, after a stirring discourse by Elder Olsen, more than half of the congregation, both old and young, came forward especially to seek a closer walk with God, by confessing and forsaking their sins. It was a solemn meeting, and many found freedom in Jesus to the great joy of their souls.

W. H. Smith and L. S. Wheeler were ordained to the work of the gospel ministry, and five others received credentials. Four were granted ministerial licenses, and six, missionary licenses, making a total of seventeen workers in the employment of the conference the present year. Brother B. F. Richards and two Sanitarium nurses represented the health work upon the grounds, and their labor was much appreciated. Brother F. L. Mead conducted a canvassing drill during the meeting, and over forty persons will enter upon the canvassing work.

The outside attendance was good, and much interest was manifested in the word spoken. Most of the evening services were conducted by Elder G. E. Fifield. Professor J. H. Haughey represented the educational work; and as a result of his labor, ten expect to attend South Lancaster Academy next year. Elder Olsen's talks on foreign mission work were very encouraging, and we believe they will be profitable to those who heard them. The importance of the Sabbath-school work and also the necessity of increasing the circulation of our various papers received attention. The work is onward, not only in the Pennsylvania Conference, but also throughout the whole field. Soon the Lord of the harvest will send forth his angels to gather the wheat into his garner. Let us so live that we may share in that most blessed gathering when the message has completed its mission.

R. C. PORTER.

THE WORK IN SOUTH CAROLINA.

At the time of my last report, I was just locating in Greenwood, where I had secured a hall and begun meetings. These were continued for some four weeks in the hall, with a fluctuating interest. Brother Johnston came from Laurens to help me. We preached nights and visited considerably days; indeed, although this visiting work does not show such manifest results as does the preaching,—for it was principally for a class that did not attend the meetings,—we saw on the part of many a deep interest which cannot but show results in the hereafter. A silent but strong influence was exerted over the minds of the people.

To conclude the work, we pitched the tent; but our meetings were not what they would have been if we had not begun in the hall; only a few attended. But three honest souls were confirmed in the truth, and several others spoke favorably of stepping into our ranks in the near future. We left families there more than passively interested. These we would gladly have stayed to work for, but we had planned before going to Greenwood for a tent effort at Laurens, where we began work last winter, and where Brother Johnston had consequently located his family. So reluctantly we left Greenwood for Laurens, June 8, and began meetings in the tent, June 12. Thus far there has been a better attendance

and interest here than we expected; for we knew from former experience how hard the field is; we have hopes now for a good interest. Of this, Brother Johnston will speak later.

I. E. KIMBALL

TENNESSEE RIVER CONFERENCE.

WE have now a second tent pitched at Ashland City, and a meeting-house begun. Brother Walter Jones is with me. We propose to carry on meetings here at the tent, and also in the country a few miles distant. We hope to see some fruits of our labors. Good reports come from Brethren Reed and Beardslee, who are with a tent at Murfreesboro. Our canvassing agents send in cheering reports. CHAS. L. BOYD.

June 10.

THE DETROIT MISSION.

IN looking over the five years we have been connected with the Detroit mission, we are led to exclaim, What has God wrought! There is power in the truth of God to change the heart. We have seen this demonstrated in the work here. While reading the article in the REVIEW, by Brother Lane, entitled, "How to Increase our Revenue," the thought occurred that what has been accomplished in Detroit since Aug. 1, 1895, ten and one-half months, would fairly answer this question. If all our people would be honest with God and themselves, there would be no lack of money to carry on the work. Our people here are all poor, yet in the time named we have put two thousand dollars into the various enterprises carried on by our people. Our tithe for this time amounts to \$1048.

Beginning the work in Detroit less than five years ago, with a company of workers without any experience in Bible work, we have not only carried on the work here, but have furnished workers for South Africa, Kentucky, Manitoba, and Ontario, besides several towns in Michigan. While the work accomplished is doubtless far less than it might and should have been, we are grateful to God for what has been done. While we retire from active labor, for a time at least, and leave the work in abler hands to carry it forward, our prayers will be for its success.

H. M. KENYON, MRS. M. L. KENYON.

APPRECIATIVE WORDS.

I PRESUME our editors naturally feel a little modest about quoting through the columns of the REVIEW the many words of commendation and appreciation that are received from our brethren and sisters in different parts of the field, but thinking perhaps their modesty might not extend to the point of excluding something that some one else would prepare, I subjoin an extract from a letter just received from one of our sisters:—

"How any Seventh-day Adventist can do without their church paper, I cannot tell. I have been a reader of the REVIEW ever since I first accepted the faith, and now that I am isolated from any of our people, it is, as Brother J. H. Morrison says, 'truly my spiritual father'; how would I get through the Sabbath without my good REVIEW? I think I am the only one that takes the paper at this place, as mine comes in a wrapper. There are several Seventh-day Adventists living a few miles from this place, who get their mail at this point. I think if I could get out among them, I could get at least a few subscribers.

"I have not attended a Seventh-day Adventist meeting since I left Battle Creek last July, nearly a year ago; and where would my growth in grace come in without our church paper? After reading it, I send it to some friend. I cannot bear to see one of the papers destroyed. If need be, I would take in a few washings, if I had no other means whereby to pay for the

paper. The Lord has said he does nothing without first revealing his secret to his servants the prophets. And while a blind man can see, if he has been a student of the Bible, that we are living in the closing up of this world's history, how are we to know when things are revealed if we are not taking and reading our church paper? No, we cannot afford to be without it. We can no more live a Christian life and keep up with the events that are occurring without taking our church paper, than we can live this temporal and physical life without bread. When I fail to take the REVIEW, you can set it down that one of three things has happened to me,—I am in jail, dead, or have given up the truth. That the REVIEW may live and be found in every Seventh-day Adventist home when the Lord comes, is the prayer of your isolated sister."

I feel particularly interested in the missionary spirit that the sister manifests in the foregoing letter. She says she thinks her REVIEW must be the only one coming to that post-office, as it comes in a single wrapper. She is correct in her conclusions, but we hope that the efforts that she is going to put forth among the other Sabbath-keepers in her neighborhood may soon change things so that quite a good list of REVIEWS will be sent to that office. There are not over two thirds of our Sabbath-keeping families taking the REVIEW, and perhaps if we had the actual figures, we would find that there are not more than half of them. Just such missionary work as this sister proposes might be profitably done by our brethren and sisters in almost every locality. As you are reading what we are saying from time to time in regard to the importance of our people's subscribing for and reading the REVIEW, you must not forget that the ones who need these articles are the very ones that the articles do not reach unless you take an interest in the matter and go to them with the REVIEW. We sincerely hope that our brethren and sisters will not neglect those in their neighborhood who are not taking our church paper.

A. O. TAIT.

News of the Week.

FOR WEEK ENDING JUNE 27, 1896.

NEWS NOTES.

Though Congress has adjourned, the Senate committee appointed to inquire into the late bond deals of J. P. Morgan & Co. with the government, is proceeding with its work. The members of this firm are very restive under some of the questions addressed to them by senators composing the committee. They hold that they advised the government to sell bonds out of pure patriotism, because they were sure that the country would be ruined if bonds were not issued, and that they had no personal ends to accomplish; but when interrogated as to the amount of their profits in this patriotic movement, they declare that that is their private business. They hesitate to tell the sum they received for saving the country!

During the past week many Democratic State conventions have been held. These conventions have shown how strongly the idea of free silver has taken possession of the people. The great Democratic conventions of the States of Illinois, Iowa, Indiana, and Ohio have spoken unmistakably for the restoration of silver to the position it held in this country previous to 1873. Wisconsin declared for a gold standard. The New York Democracy has met in convention at Saratoga, and has declared for a straddle. The New York Democrats declare that they believe that the gold standard is the best for the present, but that they "favor gold and silver as the standard money of the country." Thus the New York Democrats are right where the national Republican party was four years ago on this question. It will be very difficult for men holding this view to unite with the silver men of the West and South. It seems to be a foregone conclusion that the silver men will dictate the national platform to be framed at Chicago, and that they will not allow the gold Democrats their say, any more than the Republican national convention at St. Louis allowed the silver Republicans their way. The New York Demo-

cratic convention indorsed President Cleveland's administration; but most of the Democratic conventions of the West not only did not indorse him, but he was fiercely attacked by the speakers at these conventions as a betrayer of his party.

There is considerable talk in political circles over the action of William C. Whitney, ex-Secretary of the Navy. He has been out of active politics for nearly four years, and was about to start on a voyage to Europe, but has decided to remain, and go to Chicago to the Democratic national convention to combat the free silver men of his party, who are likely, at present appearances, to control the convention. Mr. Whitney believes in a single gold standard, and he thinks that if the silver men control the Democratic convention, the Republican party will have a walk-over in the next election. It is possible that Mr. Whitney has heard the humming of the presidential bee in his bonnet, which is always sufficient to make a man sacrifice himself for the good of his country. He has the cordial approval of Mr. Cleveland, and will undoubtedly have the same from all gold Democrats everywhere. He was considered by many to be the ablest man of Mr. Cleveland's first cabinet.

The war in South Africa between the white population and the Matabeles, which was thought to have ceased with the relief of Bulawayo by the relief expedition under Mr. Rhodes and the retirement of the Matabeles to the north, has broken out with renewed vigor. The Mashonas and some other tribes have joined together in a determined effort to repel the white invaders of their country. Troops are being hurried to the scene of action, and reports of several battles between the natives and whites have been received. Two thousand Mashonas were lately defeated. There is a report that all the natives around Salisbury have arisen; that that town has been taken, and fifty people killed and their bodies mutilated. Many small stations have been attacked, the people living in those places killed, and the stores looted. It is also feared that 50,000 Martini cartridges have fallen into the hands of the blacks. South African affairs appear to be in a very shaky condition. Mining stock has suffered a sharp depreciation in value. Provisions are very high all through the colony.

The island of Madagascar, after having passed through the preliminary stages of a French occupancy and protectorate and a military conquest of the Hovas, which are the strongest tribe on the island, was on June 21 declared to be a French colony, by a vote of the French Chambers. When the subject of this change in the relations of Madagascar to France was first discussed, the United States government interpellated the French government as to what effect this proposed change would have upon Americans in the island, and refused to yield certain rights which this nation held there by treaty. M. Bourgeois, who at the time of this correspondence was French minister of foreign affairs, replied that the existing treaties were incompatible with the new order of things since the conquest of the island, but that since France claimed jurisdiction over the island, citizens of the United States in Madagascar would be given all the rights and privileges that they enjoy in France or in any of her colonies. Mr. Olney then desired from the French government a precise statement of the way in which the United States treaties will be applied in Madagascar as a French colony. It was replied this could not be definitely declared until the island was made a colony. This has now been done, and at the same time slavery was abolished in the island. Thus another immense country has been added to France.

Considerable excitement has been felt the past week in reference to Cuban affairs. This has arisen from the apparently well-founded report that General Lee, who has gone to the island as a special commissioner from this government to study Cuban affairs and report, has reported, and that the report is of such a nature as will lead this government to actual interference in the Cuban struggle against Spain. The document is not yet in the hands of the President, but it has been sent; and judging by the contents of a private letter which General Lee has written to friends in this country, it will not be very favorable to the Spanish cause. General Lee finds that Spain holds only a few large towns; that the rebels control all the interior of the island, even threatening the Spanish strongholds; that American citizens and their property are not and cannot be protected by Spain; and lastly that the arms of Spain are not making any appreciable impression in subduing the insurrection. This is the rumor which has reached this country in regard to General Lee's report. The same rumor has reached Spain, and the Spanish people are much excited over it. Meantime many expeditions are going to Cuba from the United States, and also from South and Central America. The fact is pointed out by some alarmists that nearly all the United States warships are now on the Atlantic Coast, and could be concentrated on Cuba in a brief time. The President can recognize the belligerency of the Cubans, but he cannot

undertake an armed intervention without the consent of Congress. Armed intervention is war, and Congress is the only war-declaring power in this country.

ITEMS.

— Henry B. Beecher was acquitted of the charge of forgery.

— Henry M. Stanley, the noted African explorer, is seriously ill.

— Dr. W. S. Webb will set out 70,000 trees on his lands near Burlington, Vt.

— French statistics show that there is one bicycle to 250 persons in that country.

— Ex-Queen Liliuokalani, of the Hawaiian Islands, has joined the Church of England.

— It is reported that Venezuela has adopted a gold standard for her monetary system.

— There are only two newspapers printed in Palestine, and both are printed in the Hebrew language.

— Nearly every newspaper contains reports of the drowning of young people while boating or bathing.

— The Democrats of Texas have divided on the financial question, and will hold separate State conventions.

— The free-silver sentiment is being felt in the East, and leading Democrats in Maine are declaring for the white metal.

— The sanguine nature of Americans may be seen in the fact that even now McKinley's friends are selecting his cabinet.

— There are renewed disturbances in Armenia. Seven hundred persons are reported to have been murdered in Van.

— Alonzo M. Walling has been found guilty of complicity in the murder of Pearl Bryan, and has been sentenced to death.

— June 20, which was the anniversary of the pope's first communion, was celebrated in every part of the Catholic world.

— Mark Hanna, who represented McKinley and secured his nomination at St. Louis, has been made chairman of the Republican national committee.

— There was a great popular demonstration in Mexico City, June 22, in favor of Diaz, whom the people seem to desire to keep in office as president.

— The pope has requested Mgr. Satolli to remain in this country until autumn. It is said that much difficulty is experienced in finding a suitable successor to Satolli.

— A meeting of the Democratic editors of Illinois, June 22, declared in favor of starting a Democratic paper in Chicago, which would truly represent the party of that State.

— June 20 was the fifty-ninth anniversary of the reign of Queen Victoria. Owing to her poor state of health and expressed objection to a celebration of the event, the day was not generally observed.

— Bishop William Taylor, retired from the bishopric at the late Methodist Conference, does not give up missionary work in Africa. He will soon return to Africa, and lead a movement to evangelize the Kafirs.

— The Spanish authorities continue to execute men in Cuba for the "crime of rebellion." When the United States recognizes the belligerency of the Cubans, that kind of official murder will have to stop.

— The Canadian Liberals swept the country in the elections on June 23. The attempt of the Conservative party to restore the Roman Catholic separate schools in Manitoba has thus ended disastrously for the party.

— The Sunday agitators of France have been trying to get the government to close the Exhibition on Sunday. The French Chambers are not so servile as the United States Congress, and the proposal has been denied.

— The excessive taxation in Italy is reducing the people to poverty. The distress in many parts of the country is said to be as great as it was in France before the Revolution. This is largely caused by the connection of Italy with the Triple Alliance.

— A party of fifty religious enthusiasts who left Kansas for Palestine three months ago under the lead of J. A. Dixon, are in sore trouble and anxious to return. Their leader writes that droughty Kansas is far preferable to the desolate plains of Palestine.

— The fact that Herr Camesanca, president of the German colony in Moscow, who made the speech in which he used words regarded as insulting to the princes of South Germany, has received the decoration of the red eagle, has caused a renewal of the anti-Prussian feeling in Bavaria. The papers of Munich print cartoons of a Bavarian lion tearing a Prussian eagle. Prussian tourists have been insulted in the streets of Munich.

— The dowager empress of China died June 19. She was the aunt of the present emperor, whom she adopted.

— A large number of miners in Hazelton, Pa., have heard so much about the depreciated fifty-cent silver dollar that they refuse to take silver or paper as pay, and demand gold. As gold is practically out of circulation, their employer is in a quandary.

— A Winnipeg correspondent of a New York paper relates that a missionary and two Indians, while traveling near the mouth of the Mackenzie River, were saved from starvation by finding the frozen body of a mammoth. The meat was sweet, and they lived on it three weeks.

— The trouble in Crete seems to be growing in intensity. Turkey, in spite of her promises to suspend operations, has continued to send more troops to the island. The excitement in Greece is constantly increasing, and the press of that country calls for the intervention of the powers.

Special Notices.

TENNESSEE, NOTICE!

ARE you getting ready for the camp-meeting at Clarksville, Tenn., July 31 to Aug. 9? Arrangements are made by which all the railroads in middle and western Kentucky and Tennessee will return those paying full fare in coming, at one-third rates. Be sure to take a receipt of your agent on purchasing your ticket. Keep this receipt, and present it to the secretary of the conference on the camp-ground. Get ready now for this meeting. CHAS. L. BOYD, Pres.

FLORIDA CAMP-MEETING.

OUR next camp-meeting will be held in Tampa, July 7-15. We expect all our delegates to come in time to be at the opening meetings of the conference and tract society. We think it unnecessary to urge upon our brethren the importance of attending these general gatherings. We believe all who can come will be present. It seems fitting, however, to observe that the Lord can open up the way where it seems to be wholly hedged up, and I trust that our brethren may make it a subject of earnest prayer that, if it is his will, he will open the way for you to attend. Pray that God's blessing may rest upon his people in their business and devotional meetings. We expect efficient help from abroad. May God grant us a feast at this general gathering. L. H. CRISLER.

MONTANA CAMP-MEETING.

This meeting is to be held at Helena, Mont., July 16 to 27. We expect it to be by far the largest camp-meeting that has ever been held in the State. Already there are inquiries from outsiders in the city concerning it, and we believe the Lord has a rich blessing in store for us. None can afford to stay away. All should bring plenty of bedding, and order tents at once; for tents are scarce at that time of the year. Baggage checks should be brought to the ground. Arrangements will be made for an expressman, also for pasture for horses. No public dining-tent will be on the grounds, but arrangements will be made for groceries for the family tents. Special arrangements are being made for meetings for the young people and children. Laborers from abroad are expected.

REDUCED RAILROAD FARE TO MONTANA CAMP-MEETING.

Arrangements have been made with railroads running into Helena from all parts of the State, so that all who come to the camp-meeting can procure tickets on the certificate plan, as heretofore explained. Special care should be taken in procuring tickets; for no mistakes can be corrected by us. Tickets will be good from July 13-27. If any do not understand the certificate plan, the ticket agent will explain. J. R. PALMER.

DISTRICT 2.

REDUCED RAILROAD RATES TO CAMP-MEETING.

A RATE of a fare and one third, on the certificate plan, has been authorized by the Southern States Passenger Association from all points south of the Ohio and Potomac rivers and east of the Mississippi, for those attending the camp-meeting at Chattanooga, Tenn., July 17-27. Tickets can be purchased only from July 14-20, inclusive, and the certificates will be accepted for the return trip, at one-third fare, not later than the 29th. The certificates are not transferable under any consideration, and are good for a continuous passage only.

The certificate plan is quite simple when once understood; but care should be taken to follow the few requirements fully to insure the reduction offered. The plan requires each person to purchase a full-fare ticket for the going trip, and to take from the agent of whom

the ticket is bought a regular standard form of certificate, or receipt, for said purchase, bearing the agent's signature, the company's stamp, and the date of the purchase, said date to be within the limited time allowed to buy tickets—July 14-20. This certificate, when signed by the secretary of the meeting, viséed by an agent of the company at the place of the meeting, and presented for the purchase of the return ticket on or before July 29, will secure a first-class ticket, over the road that issued the certificate, for one third the regular fare.

If a through ticket to the place of meeting cannot be procured at the starting-point, buy a ticket to the most convenient place where a through ticket can be had, and take certificate for the same. When the through ticket is purchased, call for a certificate for it also; and as often as it is necessary to purchase tickets on the going trip, take for each ticket bought a regular printed form certificate; for no other will be accepted on the return journey. One hundred and fifty pounds of baggage is allowed each passenger on these rates.

Persons will be at the depots in Chattanooga, July 15, 16, and 17, to take checks for baggage and to direct to the camp-grounds. There will be a baggage station on the grounds, to which all baggage will be brought, and from which all can secure their baggage with less expense and trouble than they could secure it from the depots.

This is to be a meeting for the district, and from the nature of it, and the many important interests rapidly developing in the South demanding consideration at this time, with the spiritual instruction to be given, and the blessings held in store for all who attend, it will be a very important gathering of the people to whom this solemn work is committed. Those who miss it will suffer a great loss. Let none fail to come, even at a sacrifice, who can possibly arrange to attend.

GEORGE A. IRWIN.

NEW-TESTAMENT GREEK BY CORRESPONDENCE.

At the suggestion of the brethren, I have decided to offer instruction in New-Testament Greek by correspondence. The lessons will be much the same as those given on this subject in Battle Creek College during the past two years. They are simple and progressive, and may be mastered by those who have forgotten English grammar. The student will be able after only a few lessons to pronounce Greek readily, and to consult intelligently a Greek lexicon for the meaning of words; a longer time will be required to translate and explain simple passages; and for a mastery of New-Testament Greek, patient, continued labor will be necessary. But the labor thus spent will yield much better returns than the same time spent in consulting various translations and commentators; and the satisfaction of reverently studying the very words in which the Master spoke or the apostles wrote, furnishes new inspiration to delve deeper in the inexhaustible mine of truth.

This work may be pursued with profit by ministers and other Bible workers; by those who design attending one of our schools in the future; and by those who, belonging to neither of the above classes, yet desire to improve themselves, and be able to read the Scriptures in the original.

For terms and further information, let all who desire to enter upon such a course of study, write me at once at Battle Creek, Mich., 74 N. Kendall St.

E. D. KIRBY.

THE CHARLOTTE GROVE-MEETING.

A NOTICE of this important meeting was given in last week's REVIEW. This meeting is to be held in a beautiful grove on the farm of Brother J. F. Carman, Pottsville, Mich., one-half mile from the C. & G. T. depot. Transportation from the railroad to the encampment free. As this is to be a short meeting, elaborate arrangements are not necessary in the line of provisions. It is expected that those coming will bring a supply of food sufficient for the entire meeting, as conveniences for cooking on the ground will be very limited. Hay, straw, and milk will be furnished on the ground at reasonable rates. This meeting is intended for those living in southern and central Michigan, and it is earnestly desired that there be a good representation of the numerous churches and believers in this section of the State. Elder Evans will be present, with other ministers, to assist in the meeting. Special attention will be given to the wants of youth and children; that this may be a profitable occasion for them. Sabbath-school workers from other churches are expected to be present and assist. We look for the signal manifestation of God's blessing on this gathering, as the time will be wholly taken up with religious instruction. Let there be a general rally to this spiritual feast. As far as possible all the tents should be pitched Thursday, so that those coming to the ground Friday can have a place prepared for them. The meeting will begin Friday evening, July 3, and close Sunday evening, July 5. For any further particulars address J. F. Carman, Pottsville, Mich. O. F. CAMPBELL.

J. R. PALMER, *Pres.*

WANTED.

PAPERS.—Clean copies of REVIEW, *Signs*, *Sentinel*, and *Good Health*, for free distribution. A few copies of the *Signs* containing the article, "Gladstone on the Lord's Day," are much desired. Please send all post-paid to Tennessee River Tract Society, 1002 Shelby Ave., Nashville, Tenn.

Publisher's Department.

"THE NEW CRUSADE."

This is the title of a magazine published by the Wood-Allen Publishing Co., Ann Arbor, Mich., at 50 cents a year. The July number maintains the usual high standard. It contains an able and scientific article on "Heredity," by Louise C. Purington, M. D., and another of Mrs. J. H. Kellogg's practical and helpful papers, "Teaching Children Self-Control." The White Cross and White Shield departments are given up to an extract from a very forcible sermon by the Rev. Jenkin Lloyd Jones on "No Sex in Crime." This partial enumeration is sufficient to indicate the valuable character of this little magazine. It should be in the hands of every parent and teacher, every young man and young woman. It deals with questions discussed by no other periodical, and does so in the most delicate, scientific, and practical manner.

IT CHEERS THE LONELY ONES.

WE very frequently receive letters from our isolated brethren and sisters expressive of their deep appreciation of our church paper, the REVIEW and HERALD. Perhaps it would be of interest to the readers of the REVIEW to see some of these letters in print occasionally. The following is from an isolated sister in Michigan:—

"You asked me to see if all the Seventh-day Adventists in my neighborhood take the REVIEW. As we are the only ones here, I answer most emphatically, We do not. It has been our only preacher for nearly thirty-four years, and I do not see how any Seventh-day Adventist can live out the faith and not take the REVIEW. It is the best of all papers; when it is brought with the rest of the mail, it is carefully laid aside with a "God bless the dear old paper," until Sabbath evening; for we always reserve the paper for this day. We have paid as high as five dollars a year for it, and would do so again if we could not get it for less. It seems as if Sabbath would not be the Sabbath without the REVIEW; for the day is spent in reading it and the Bible."

Reflecting on the foregoing, we wonder if our brethren and sisters who have the privilege of attending regular Sabbath meetings, appreciate our church paper as fully as this sister does; and if they do, we feel sure that they cannot rest contented until they see it placed in the home of every Sabbath-keeping family within the circle of their influence and acquaintance. Our brethren and sisters who read the notices in regard to the importance of taking the REVIEW, must always bear in mind that the individuals we are trying to reach are *not* taking the paper, and consequently are not reading these notices. What a field for missionary work there is, then, for each one who is living where there are any of our faith who are not receiving the weekly visits of our church paper.

A. O. TARR.

"APPLES OF GOLD."

THE wise man says that "a word fitly spoken is like apples of gold in pictures of silver." A more beautiful expression, perhaps, was never traced by the pen of inspiration. And what could be a more fitting title than "Apples of Gold" for a series of tracts that would present in brief form the great practical and doctrinal truths of the third angel's message? And if we had such a series of tracts as this in convenient form to place in an envelope when we are writing letters to our friends, many of them might be led to examine the contents of the publications, and thereby be interested in the truth. "That is a happy thought," you will say; why not have such a series of tracts prepared at once?" O, if that is the way you are going to talk, we wish to inform you that you are several years behind the times. We already have quite a series of tracts just the right shape to slip into an envelope, and if your attention has not been called to them in the past, I would suggest that you write your tract society secretary at once for a sample copy of each number of the *Apples of Gold Library* that has appeared up to date. When, as you look them through, we are satisfied that you will want to order quite a quantity of them to use

not only in your missionary correspondence, but in your general correspondence as well.

What a nice thing it is when you are writing, to have a little tract on your table which is just the right size to slip in the envelope. It may not be necessary for you to say anything at all about the tract in your letter, but simply put it in, and let the tract do the talking. The *Apples of Gold Library* has not had the attention from our people that it should have had. Get these little tracts, brethren and sisters, and circulate them.

A full supply of them may be had by addressing this Office or any of our tract societies. We will cheerfully give any further information upon this subject that you may desire.

REVIEW AND HERALD PUB. CO.

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CATALOGUES !!! CATALOGUES !!!!

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REVIEW AND HERALD PUB'G CO..

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Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.”—
Rev. 14 : 13.

CUSHMAN.—William Cushman died at the home of his sister in Maple Grove, of pneumonia, his sickness being of only a few days' duration. He passed away peacefully, April 5, 1896, aged 61 years, 3 months, and 5 days. Deceased leaves two sons, one sister, and a large circle of friends to mourn. Funeral services were conducted by Elder Mitchell (Methodist). A. R.

HATLEY.—Died in Dayton, Wash., March 9, 1896, Vance Hatley, son of Richard and Eva Hatley, aged 10 years and 8 months. Vance will be greatly missed in the family circle, and by his playmates in school, but if those who are left behind are only faithful, I feel sure they will meet him again at the first resurrection. Discourse by the writer, from James 4:14.

PHILO.—Died at her home in Stanton, Mich., May 16, 1896, after a long and painful illness, our dear sister in Christ, Romina M. Philo. Sister Philo was born in Henrietta, N. Y., Sept. 12, 1824. At the age of sixteen she moved with her parents to Michigan. In 1847 she was united in marriage to J. Philo, and in 1856 they embraced the present truth under the labors of Elders Cornell and Curry. They joined the Bunker Hill church at the time of its organization in 1864, and until her death she was a faithful and consistent member. She leaves an aged companion and two daughters to mourn her loss.

MRS. VALERIA HODGES.

ROGERS.—Died in Coopersville, Mich., of cancer, June 4, 1896, sister Jancy Rogers, wife of Sanford Rogers, in the seventy-fifth year of her age. She was born in Scotland in 1821, and came to America at the age of twenty-five, and lived for a time in the family of Elder Joseph Marsh, of Rochester, N. Y., a bitter opponent of the Sabbath, and editor of the *Advent Harbinger*, an Age-to-Come paper, then published in that city. But as some in Caesar's household embraced Christianity when Paul was in Rome, so she embraced "present truth," soon after the REVIEW Office was established in Rochester. She then made it her home with Brother and Sister White; and there we first became acquainted with her in 1853, and have been knowing to her steadfastness and integrity to the cause of truth since that time. Her sufferings continued for two years, but were borne with courage and Christian cheerfulness. Brother Rogers writes: "How much we miss her no one can tell." Funeral attended by Elder E. H. Root.

U. S.

HODGE.—Fell asleep in Jesus, May 27, 1896, at his home in Cleburne, Tex., of hemorrhage of the bowels. William N. Hodge, in his eighty-sixth year. He was baptized at the camp-meeting at Dallas in 1891, and was a member of the Keene church. He believed and loved the truths of the third angel's message. He bore his sufferings with patience, and said he was fully resigned to the will of the Lord. He leaves a wife, three sons, and a host of friends to mourn. By order of the mayor, the business houses closed at the time of his funeral, and the procession was one of the largest ever seen in Cleburne. We shall miss him in our little company here, as he was ever ready to help us with words of encouragement, but he rests in the hope of a soon-coming Saviour. Services were conducted by Rev. G. W. Bains, Baptist. M. L. CRINER.

BOLLMAN.—Died at his home in Springville, Tenn., April 5, 1896, our venerable brother, S. P. Bollman, born in Westmorland Co., Pa., May 11, 1818. He leaves a wife, three sons (the second of whom is C. P. Bollman, one of the editors of the *American Sentinel*), one daughter, and other friends to mourn his loss. About twelve years ago Father Bollman renounced his calling as minister in the Methodist Church, and embraced the present truth, in the knowledge, grace, and power of which he grew until the end. A few weeks before his death it was my privilege to spend a little time with him. My feelings were, I think, like those of Moses when told, "The place whereon thou standest is holy ground." The remembrance of this godly man will be an inspiration to holiness both to the writer and to many others. The funeral services were conducted by Brethren Dortch and Moon. CHAS. L. BOYD.

CHICAGO & GRAND TRUNK

R. R.

Time Table, in Effect March 20, 1896.

GOING EAST. Read down.						STATIONS.	GOING WEST. Read up.					
10	4	6	42	2			11	1	3	23	6	
Mail	L't'd	Ex.	Mixed	Pt H			Mail	Day	R'd	B. G.	P'd	
F'n.	Ex.	Ex.	Ex.	Pass			Ex.	Ex.	L't'd	Pass.	Ex.	
a m	p m	p m				D. Chicago A.	p m	p m	p m		a m	
9.30	8.15	8.15	a m			Valparaiso	8.45	1.50	9.10		6.30	
11.25	5.05	10.30	6.00				5.05	11.35	7.10		4.30	
p m						South Bend.	3.10	10.15	5.44		3.07	
1.05	6.30	12.00	10.05			Cassopolis	2.15	9.40	5.18		7.25	
1.45	7.12	12.45	12.40			Schoolcraft	1.20					
2.33		1.33	3.42			Nicksburg	12.10	8.52		p m	1.30	
2.44	7.55	4.43	4.50	a m		Barrie Creek	12.15	8.15	8.55	p m	12.50	
3.30	8.30	5.30	7.00			Charlotte	11.14	7.23	3.07	8.40	11.55	
4.33	9.25	6.25	7.47			Lansing	10.40	6.53	2.40	8.00	11.25	
5.10	9.56	4.00	8.20			Durand	9.35	6.05	1.55	6.50	10.25	
6.30	10.45	5.03	9.30			Flint	8.35	5.35	1.28	5.47	9.30	
7.30	11.17	5.40	10.05			Lapeer	7.49	5.02	1.00	5.10	9.05	
8.15	11.50	6.15	10.43			May City	7.28			4.48		
9.10	12.35	6.35	11.00			Tunnel	6.50	5.05	11.55	3.50	7.55	
9.50	p m		12.05				a m	a m	a m	p m	8.00	
9.25						Detroit.			10.40	4.05	8.00	
	a m							p m			p m	
	8.15	5.25				Toronto		9.20			1.00	
	p m	a m						a m				
	8.15	7.25				Montreal		9.15				
	8.12	7.15						a m				
	a m	p m				Boston		8.30				
	7.50	4.25						a m	a m		p m	
	a m	p m				Susp'n Bridge		10.15	7.05		2.05	
	7.00	5.40									1.00	
	p m	a m				Buffalo		a m	p m		p m	
	8.53	8.03				New York		8.15	5.10		9.00	
	10.20										7.00	
	a m					Boston.						

Trains No. 1, 3, 4, 6 run daily, Nos. 10, 11, 2, 23, 42, daily except Sunday.
All meals will be served on through trains in Chicago and Grand Trunk dining cars.

V. Iparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

† Stop only on signal.
A. R. MCINTYRE,
Asst. Supt., Battle Creek.

A. S. PARKER.
Pass. Agent, Bat^{on}

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected March 1, 1896.

EAST.	*Night Express.	†Detroit Accom.	†Mail Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago.....	pm 9.30		am 6.50	pm 10.30	pm 3.00	pm 11.30
Michigan City.....	11.30		8.48	pm 12.08	4.50	am 1.15
Niles.....	am 12.45		10.15	1.02	5.55	
Kalamazoo.....	2.09	am 7.20	11.52	2.16	7.21	4.25
Battle Creek.....	2.55	8.10	pm 12.60	2.50	7.58	6.05
Jackson.....	4.30	10.00	1.05	4.10	9.30	6.30
Ann Arbor.....	5.40	11.05	3.50	5.00	10.12	7.30
Detroit.....	7.10	pm 12.20	5.30	6.00	11.15	9.00
Buffalo.....				am 12.10	am 6.45	pm 5.30
Rochester.....				3.09	9.55	8.40
Syracuse.....				5.00	pm 12.15	10.45
New York.....				1.45	8.45	am 7.00
Boston.....				3.00	11.35	10.50
WEST						
STATIONS.						
Boston.....		am 10.30		pm 2.00	pm 8.50	pm 7.15
New York.....		pm 1.00		4.30	6.00	9.15
Syracuse.....		8.30		11.30	2.15	am 7.20
Rochester.....		10.37		am 1.20	4.10	9.55
Buffalo.....		11.45		2.25	5.30	pm 3.30
Ann Arbor.....	pm 8.45	am 6.30	am 7.15	2.30	pm 3.30	pm 4.45
Jackson.....	10.12	7.30	8.48	9.25	2.00	5.55
Battle Creek.....	11.40	8.35	10.43	10.30	3.02	7.35
Kalamazoo.....	am 1.00	9.48	pm 12.15	11.43	4.11	2.55
Niles.....	3.25	10.27	1.05	pm 12.21	5.35	9.10
Michigan City.....	3.55	11.48	3.00	6.48	6.28	10.06
Chicago.....	4.35	pm 12.50	4.25	2.45	7.22	6.40
	6.30	2.40	6.55	4.30	9.05	7.55

*Daily. †Daily except Sunday.

Kalamazoo accommodation train goes west at 8.05 a.m. daily except Sunday
 Jackson " " east at 7.27 p.m. " " " "

Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.35 p. m. daily except Sunday.

O. W. RUGGLES,
General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER,
Ticket Agent, Battle Creek.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 30, 1896.

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Editorial Notes.

THIS WEEK'S PAPER.

THE poem on the first page holds up a truth that should ever be kept before the people. We are glad to find poems of this class in other papers.—The article from Sister White deals as usual with a subject of the utmost importance—the secret of success in a church, which is, co-operation with God.—L. W. Felter refers to some of the precious promises, especially that of an understanding of God's word; and L. A. Calkins narrates a remarkable deliverance from the grasshopper scourge, which inculcates a lesson of trust, though occurring many years ago.—M. L. Carpenter puts into poetical form the beautiful figure of Ps. 1:3; and D. T. Bourdeau begins an argument on the important text, Rev. 1:10, showing that “Lord's day” can refer to nothing else but the Sabbath of the Lord. There will be two more articles in the series.—Fragments, from P. Giddings, suggests thoughts worthy to be remembered.—In the Special Mention department, M. E. Kellogg gives a synopsis of the Republican platform, which will be in the crucible of public discussion till after the election.—J. H. Rogers furnishes an extract from the Omaha *World-Herald*, showing how the present rebellion in Crete may lead to the dismemberment of Turkey, and precipitate the great battle of Armageddon.—Then follows a novel incident, showing how a bicycle stopped a great heathen ceremony.—Three articles in the Home department, “The Art of Canning,” “The Doctor and His Patients,” and “Dust,” give useful hints and instruction on these subjects.—The Editorial deals with the “Preface to the Ten Commandments;” a weak argument in behalf of Sunday, from the New York *Observer*; and an article showing how science is appealed to in behalf of prophecy.—The Question Chair considers questions on renting our church buildings, and the application of Rev. 1:7: “Every eye shall see Him.”—On page 8 opens the Progress department, the portion of the paper perhaps of more interest to the general reader than any other department.

ment. The poetry is a stirring appeal to the laborers to “Lift up the Standard.” Finland, India, Norway, the Maritime Provinces, and Switzerland constitute the foreign fields represented. The cut of the school established by D. A. Robinson in India will be of special interest. From the home field, are reports of four good camp-meetings, and eighteen other reports. To make room for all this good matter, the Contributors and Home departments are cut short, and the Editorial confined to two pages, and set back to page 6.—The News department aims to touch upon all the salient points of current events the world over. It is not clipped, but condensed from the great news journals of the day.—Special Notices should be scanned by all, so as not to lose sight of anything that may be of interest to them.—We take the liberty to make Obituary Notices conform to other departments, giving all we have room for, each week. We give six this week, and have thirty six on hand, which will be given as opportunity offers.—Do not overlook the Publishers' department, which will bring to your notice important works, and methods of labor.—On this page a “compromise” Congressional Sunday bill appears, which is loose enough to permit almost everybody to work or play, except a Sabbath-keeper. Congress has adjourned, but of course this or something similar will come up again.

Word just received from Elder Moon states that the case of Brother Baker, of Maryland, arrested on the charge of Sunday labor, is appealed to the circuit court.

In response to inquiries concerning the whereabouts of Brother F. I. Richardson, we have learned that the same company whose ship bore away his wife for London, and left him in New York, had another ship starting for Amsterdam, about thirty minutes later, on which he took passage. This was a slow ship, and required a longer time to complete the voyage. But as soon as he reached land, he made his way to London, where, we understand, he safely arrived in due time.

WHAT IS THE CAUSE?

WE learn of a conference in the West of over sixteen hundred members, among whom only two hundred and fifty-eight copies of the REVIEW are taken. In the same conference, out of forty-three churches composing it, eight churches do not take a single copy of this paper. And more than this, the entire ministry of the conference have sent in only twenty-one subscriptions for the paper during the past year. How can this state of things be accounted for?

MC KINLEY AND SUNDAY LAWS.

THE New York *Sun* of May 25 brings out the following facts concerning Mr. Mc Kinley's position on religious legislation. At a meeting of the Brooklyn Philosophical Association, May 24, one of the speakers affirmed that when Major McKinley was running for governor, he made this declaration to her father: “I am in favor of Sunday legislation, and a strict observance of the Christian sabbath.” As he has now become the Republican nominee for president of the United States, lovers of religious liberty cannot but make a note of his position on this question.

THE INDIA SCHOOL.

REFERRING to the cut on page 8, the reader will recognize Elder Robinson, his wife, and two helpers, as the four white persons in the picture. Of the others, Brother Robinson says: “The two men sitting at my right hand, are the ones who assisted me in canvassing for the school, the one nearest me being the one to whom I gave the treatment; the one standing at my right, is our ‘durwan’ (gatekeeper); the man just at my left, is the ‘khansaman’ (cook); the next man, still farther to my left, with white cap, is ‘matar’ (sweeper), and the man by his side is the ‘gariwalla’ (cab driver). It was he who carried the girls to and from school. The two men last named are by caste ‘sudras’; i. e., low caste. The ‘durwan’ is a high-caste Brahman, and the cook is a Mohammedan. The young lady sitting among the girls, far to my left, is our Bengali teacher; and the one far to my right near the front, is another teacher.” Brother Robinson adds that the girls are “just as full of fun and mischief as Christian children.”

THE SUNDAY SOUP-KETTLE.

THIS is still kept boiling. Elder A. Moon, of Washington, sends us a copy of the following Sunday bill introduced by Mr. Kyle, in the Senate, May 28, 1896. It was read twice, and referred to the Committee on the District of Columbia. Brother Moon says that it is offered as a compromise by the liberals; and though there is evil in it, as in all Sunday legislation of whatever name or nature, it is meeting with much favor. It reads as follows:—

A BILL

TO REGULATE LABOR AND BUSINESS ON SUNDAY IN THE DISTRICT OF COLUMBIA.

SECTION 1. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the heads of government departments or bureaus, the courts of justice, and the board of trustees of common schools in Washington shall not, except as hereinafter provided, require subordinate officers or employees to perform work on or during Sunday: *Provided, however,* That nothing herein contained shall apply to the Executive department, the Capitol, the Navy Yard, the Weather Bureau, the Metropolitan Police, or the employees about the courts, the police stations, the jail, or the District buildings.

SEC. 2. That it shall not be lawful for any person to keep open on Sunday any place of business for the transaction of business in which money is received, except restaurants, apothecaries, physicians, bakers, undertakers, venders of milk, venders of ice, venders of fruit or other perishable merchandise, venders of soda-water, ice-cream, or refreshments, other than intoxicants, publishers and venders of newspapers, telegraph and telephone operators, street-car, railroad, steamboat, herd, and omnibus companies, hotels and boarding-house keepers, and salaried preachers, janitors, livery-stable keepers, and other persons whose business contributes to the comfort or instruction of the public, and is not of such a nature as to disturb public assemblies or the peace or good order of the community.

SEC. 3. That public assemblies of any kind held on Sunday shall be conducted in a quiet and orderly manner, so as not to interfere with the peace of residents in their neighborhood.

SEC. 4. That no church bells shall be rung before eight o'clock antemeridian, or after seven o'clock postmeridian; and no bell shall be rung more than two minutes at a time or oftener than every half hour.

SEC. 5. That the Congressional Library, National Museum, Smithsonian Institution, Monument, and Capitol shall be kept open on Sundays, from nine o'clock in the forenoon to four o'clock in the afternoon, for the accommodation of the public.

SEC. 6. That the penalty for the wilful violation of any of the provisions of this Act shall be a fine not exceeding twenty dollars or imprisonment not exceeding ten days at the discretion of the court; but it shall be a sufficient defense to a prosecution for labor on Sunday that the defendant usually keeps another day of the week as a day of rest.

SEC. 7. That all acts and parts of acts inconsistent with this Act are hereby repealed.